

Written for The Better Way.

THE SPIRIT WORLD.

In this life, the only way we can know or learn anything of the spirit world, of its localities and the conditions of life there, is by those persons who have passed on to the spiritual realm, who return and hold communion with their survivors, imparting accounts of personal experience in the life beyond, and by our faith in their word. Spiritualism teaches us that there is a connection with our natural world, and apparently growing out of it a spiritual world; that still above this spiritual world there exists a series of heavens, zones or spiritual belts, one above the other, all encircling our natural earth. Our imagination pictures to us these vast realms as ethereal, vague and shadowy, whereas we are taught that they are as fixed and definitely located in space as is our earth in the solar system. Our imagination also pictures the spiritual as something unreal and ghostly, whereas our spirit teachers are emphatic and positive in their affirmation of the substantiality of their world. They declare it in fact to be more real, substantial and tangible than our own. The nature which surrounds us, and with which our senses come in contact, and which seems to us so fixed and rigid is to them a perishable and dissolving substance; the spiritual alone possessing the quality of permanence and indestructibility.

Life in that world is represented to be an expression of all the instincts, affections, inclinations, passions, virtues and vices known to our earthly humanity; a life of ceaseless activity and use, involving occupations, employments, pleasures and sufferings far beyond any conceptions which we can form under the limitations imposed upon us by the conditions of materiality.

Under all the concurring testimony, therefore, which we have upon this subject, we are not only warranted in the belief, but forced to the conclusion that the spirit world has gathered within its borders an innumerable host, representing every grade and shade of moral condition, from the highest angelic purity to the lowest degree of wickedness and depravity. If these accounts are true, it is plain that the spirit world has its dark as well as its bright side; has its deserts and bogs and stagnant pools as well as its gardens of supernal beauty.

The spirit world is the counterpart of this world. The spirits assure us that the reality of that world is more intensely real as well as more beautiful than this, and that every sense is actively alive to its presence and normal gratification. Surrounded and pressed upon as we are here by matter's inert mass, it is no wonder we find next to impossible to fully comprehend. Necessity requires to secure the happiness of the exorcised man that he be presented with like objects and means of perception, use and enjoyment that his earthly life accustomed him, else all correspondence and fitness would be lost sight of. Hence it is reasonable to consider the spiritual world a real world, and its inhabitants real persons, and its surroundings and contents real of joys. It is to be accepted further, that natural laws control that world as well as this, and that there no more than here, is there a departure of these rules of action which outwork the greatest good in the fitness and adaptation of things to each other, even of instruments to capacity and of ends to means. It follows, too, that the spirit world is one of progression in which we develop an infinite series of ideas amid an ever increasing variety of new objects. No longer left a world to dread in the vague idea of its vacancy, but so real, so suited to our nature that death loses all terrors in view of it. It is no longer death, but a soft slumber; a pleasant dream and a joyful awakening.

In that land of spirit are beautiful hills, valleys, flowers, fountains, songsters, trees, with their fruit laden branches; there are countless numbers of happy children, and people of every grade. You will have everything that you have loved here. The soul, entering upon a soul sphere and life, takes up that which it loved most while in the earthly body.

We are making the record of our own lives, and each day sending the material to build the homes we shall have in spirit life. Nature, ever true, just restores to us all lost treasures, lost youth, lost love, and guarantees eternal happiness. There is deeper and wider scope for unfoldment to satisfy the soul hunger that is a part of every life. Your aspirations are but pilots to the soul's divine possibilities. Your feeble efforts here but prophesy the larger life in the infinite fields beyond. Man's greatest knowledge is himself to know. Oh! how little do mankind know of their own possibilities.

When our trials and sorrows are over and we no more renew the experience of mortal life, all that is best and purest in our nature shall survive and blossom in the life of spirit. From memories of the past we may gain strength of character and loveliness of soul. Through

them our sympathies and compassion for others unfortunate will flourish and expand into beautiful manifestations of love; and the more delicate and refined parts of our being shall only grow with greater lustre by their contrast with the rudimentary elements of earthly life.

Spirits who move in the different spheres of life are surrounded by a color of aura which is so colored as to once show their true condition. There is a law of spiritual gravitation, whereby each soul sinks or rises to the place that is exactly fitted for it. Spirits live by deeds, not years; in thought and feeling instead of figures on the dial; by the happiness they produce, which is their gauge of time. Nothing but good deeds, noble charities and upright living pass current in the land of souls.

Those who slight the grand truths that Spiritualism brings when they enter upon the realities of spirit life, feel like the typical man of the Bible who wanted to return to warn his brethren. They want all their friends in earthly life to learn these truths, for the great advantage such knowledge will be to them now and hereafter in the spiritual realm. Fain would they exercise their best powers in eradicating the errors they have made; joyfully would they promulgate the truths they have thoughtlessly suppressed.

In no respect are our spirit instructors more emphatic and positive in their declarations than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth they strenuously insist upon the due consideration of the collateral truth of locality and substantiality in relation to the spirit world and of the reality, objectively and subjectively of life in that world. It is a real world, and its inhabitants are those who have gone from here with all their instincts, affections, inclinations, passions, virtues and vices, and there they congregate in cities, or dwell apart from these, as they formerly did here; and while none are worse than many among us, the majority are better than we are, and are constantly progressing in that life.

The spirit world is not an indefinite and indefinable region in space, but as fixed and determined as our own earth in the solar system. There we will live active and real lives, and have natural, substantial homes to live in, and there we will have a practical and joyful work to perform, which will be made glorious in its results if we choose to make it so. So nearly does that world in many respects resemble our own that many who pass there, for a time, are unable to believe that they have made the transition; they believe themselves to be dreaming. In that world are earth, rocks, metallic veins, precious stones, forests abounding in every variety of trees, and, indeed, there are all conceivable varieties of mineral and vegetable formations that are known to us. There are also substances corresponding to silk, linen, cotton and wool, in their natural conditions, so the proper skill and tools are only necessary to convert them into objects of use and beauty, and this skill and these tools are also to be found there, and the former is exercised in every conceivable way.

Our senses are not fitted to perceive that world, nor its inhabitants; and if we sometimes obtain glimpses of either the appearance is most commonly unreal and spectral, but we should remember that our world and ourselves generally appear equally phantasmal to the denizens of that world, so they declare, and were it not that their former experience in earth life has taught the contrary they doubtless would believe us phantoms, and our world as unreal as ourselves.

It should be a source of gratification, at least to young people, to learn that they will not be constantly engaged in devotional exercises. Spirits use their minds, their hands and limbs, as we do; they play and execute, walk, ride, drive, sail on the rivers and lakes, interchanging visits, frequent the theaters, attend lectures and places of worship, read and write, eat, drink, sing and dance, have their social gatherings; such as parties, picnics, excursions, by land and water, and in addition are able to transport themselves from place to place; from one heaven to another, and to earth; and advanced spirits are even able, with the speed of lightning, to wing their flight from this planet to another, without exhaustion, and with little effort.

The first sphere, zone or heaven is distant from the earth 550 miles. The second is distant from the first 100 miles, and between other above the second the distance is fifty miles.

When on earth spirits desire to return to their homes, and at the same time exercise their will power for that purpose, they immediately find themselves on their way, and in from one to three minutes—the time varying with each spirit—they reach the proper entrance in the first sphere. What guides them directly to this point is one of the many mysteries, but they never mistake their way nor fail to pursue the direct line to their destination. A. D. NICHOLAN.

Written for The Better Way.

THINKING.

Thought in its judgment of mankind, had the spirit in a material form dwell. And made a world where man's humanity caused suffering to equal a hell.

Then to you, and to you, friend and stranger, I ask you to do what you can; Don't hide the truth any longer, but prove to the world you're a man.

But go among the low and wicked, ah, to the hot beds of sin, And you will find those who are ready and willing to become honest, true-hearted men.

Do all this, friend and stranger, for the sake of the medium; all hail The one that was found in a manger, and submitted to the cross to be nailed.

For charity is the father of kindness, and truth the mother of love, And your reward will be of the highest when you pass to your home up above.

Newark, O., Aug. 24, '88.

Written for The Better Way.
ON ANGELIC MINISTRY OR SPIRITUAL AGENCY.

"The unseen world teems with intelligences, whose action upon this one is very direct."

One would imagine that this proposition was self-evident to every student and believer of the Bible; and we should scarcely think it worth while to support it with passages from Holy Writ, were it not that the majority of professing Christians deny altogether in the present day, the action of unseen intelligences and sensible manifestations of their power; tho' these manifestations are constantly occurring in Bible history, and have, moreover, of late, forced themselves upon public notice, by phenomena so remarkable that societies have been formed to investigate them.

The Book of Genesis contains at least twenty-five distinct intimations of this truth: xv: 1-17; xvi: 7-13; xvii: 1-22; xviii: 1-22; xx: 3-7; xxi: 17-19; xxii: 1-18; xxiv: 7; xxv: 2-4; xxviii: 12-17; xxxi: 11, 24; xxxii: 1-2, and 24-32; xxxv: 1 and 9; xxxvii: 6-11; xl: 6-10; xli: 1-30; xlii: 2-15; xliiii: 10.

In the Book of Exodus we find six passages, which can only be explained by the action of unseen intelligences on the wills or persons of the being affected—chap. vi: 13; ix: 12; x: 20; xi: 10; xii: 27-29; xliii: 20-23.

In Leviticus there are three statements as to those who have "familiar spirits": xix: 31; xx: 6 and 27.

The book of numbers records explicitly the direct interference of an angel with Balaam—xvii: 22, etc.

Deuteronomy speaks again of familiar spirits—xviii: 11.

In Joshua, we find the "captain of the Lord's host" appearing to the leader of the Israelites—v: 13-15.

Judges records the appearances of angels to Gideon and Manoah—vi: 11-21; xlii: 3, 7, 13.

In the 2d Book of Samuel it is directly stated that it was an angel, a personal, intelligent, unseen being that wrought the pestilence in the land of Israel during the reign of David—xxiv: 16, etc.

Elijah and Elisha in the 1st Book of Kings, remind us of the active interference of the unseen world in the affairs of this earth—xix: 22.

Remarkable instances of the same truth are found in 2d Book of Kings, especially in the case of Elisha at Dothan, and Sennacherib before Jerusalem—ii: 10, 12; iii: 11; vi: 10, 17; xix: 35; xxi: 9; xxiii: 24.

Both books of Chronicles contain similar intimations—I Chron.: x: 13; II Chron.: xxxiii: 6.

Two distinct accounts of the same action are recorded in Book of Job—i: 6-12; ii: 1-7; iv: 12-17.

The Psalms are full of sentiments expressing a belief in this truth—viii: 6; xxxiv: 7; xxxv: 6, 9; lvi: 17; lxxviii: 40; xli: 11, 12; cly: 4, etc.

Ecclesiastes alludes to the same idea—v: 6.

Isaiah dwells frequently and forcibly upon it—vi: 1-3; viii: 10; x: 2; xiv: 3; xlix: 4; xlvii: 9, etc.

Daniel bears out the same truth—iii: 25; v: 6, 8, 24-28; vi: 22.

Zachariah records a notable account of the action of an angel and Satan with regard to the high priest—i: 9, etc; iii: 1. We have thus deduced at least seventy-five separate instances, among others, from the Old Testament—testifying beyond contradiction to the active influence of interference exerted by the unseen intelligences of the unseen world upon humanity.

The New Testament simply teems with passages absolutely irreconcilable with any theory which excludes the doctrine of invisible intelligences. The following passages may be studied with interest in proof of this:

Matthew—i: 20, 24; ii: 12, 13, 19; iii: 17; iv: 1-11; vi: 8-13; x: 28-31, ix: 32-34, x: 1, 8; xii: 28-31, 45; xv: 21-28; xvi: 18; xxviii: 10; xxvi: 63; xxviii: 10.

Mark—i: 13, 23-27, 32-34, 30; iii: 10, 22-30, etc.

Luke—i: 11-20, 20-38; ii: 9-14; iv: 1-13, 33-37; vi: 18; viii: 27-38; ix: 1, 38-42, 49, 50; x: 14-20; xxi: 41, 43; xxiv: 4.

John—vi: 4, x: 12.

Acts—v: 10, 19, 20; viii: 7; ix: 3-8; x: 3-7; xii: 7-14; xvi: 18; xix: 12-10; xxv: 23.

I Cor.—iv: 9, vi: 3; xi: 10; xii: 10.

Galatians—iii: 10.

Hebrews—i: 14; ii: 2; xii: 32; xli: 2.

I Peter—i: 12.

I John—iv: 1.

The Book of Revelations is so full of the subject that it is impossible to note down all the passages, but enough has been quoted to show that the Bible at any rate teaches unequivocally the intimate connection between the visible and the invisible portions of the universe of God, and their mutual inter-action, the one upon the other.—From Laurence Oliphant.

As Heard With Dr. Stansbury.

To the Editor of The Better Way.

One bright afternoon, the 20th of May last, I had the pleasure of sitting with Dr. Stansbury. My acquaintance with him is slight. We sat in a plain room near a window, through which the light shone clear and strong. It was my first sitting with this medium. From a pile of slates upon a small table he took four and cleaned them thoroughly. One pair was laid upon my lap. After placing some tiny pieces of crayon between the other two slates, we both held them in our hands, well above the table. The medium's hands and the external part of the slates could be seen with ease.

Presently slow and measured markings were distinctly heard on the inside, first on my end of the slates, then on his, and all over. This continued for ten minutes, then it ceased. The doctor withdrew his hand and I took off the upper slate. On the lower one was a beautiful artistic drawing in many colors. Prominent in the upper middle portion of the wonderful page before me, was the head and calm features of an angel companion—her wavy hair entwined with blossoms and green—and underneath, her first name in large letters, followed by a five pointed star. Below this a silvery gleaming pathway leads to a distant spirit home. At the foot of two loving messages, laying in among flowers and graceful trailing vines, are thirteen names of relatives and friends; all of which, except one, I recognized. I have shown this slate to an artist, and he tells me that it would be an hour's work to copy what there is upon it.

I then took the pair of slates lying in my lap, and found one side filled with plain neat writing, and signed with the name of one I knew. It showed a perfect knowledge of my daily life, its duties, and of matters I am not in the habit of mentioning, also accurately detailed circumstances unknown to the medium. It was also quite prophetic, and what seemed to me quite improbable then is now being fulfilled.

While the external evidence was convincing, the internal was such a true and faithful representation of facts, revealed so much at a glance of what I most deeply cherish, and the veritable union of a great living, loving world of spirit with my entire being here, that to deny or question the source were impossible. It was an hour—the most delightful and satisfying I ever spent in communion with the abiding presence of those we call departed.

Since this sitting I have seen a few slates that others have obtained, with the same success as myself, through the doctor's mediumship, and have read the messages upon them. These messages are full of the tenderest meaning, strong beautifully expressed, chaste and pure as the waters of a mountain spring and each a gospel of good will.

San Francisco, Aug. 9, '88.

G. H. HAWES.

KELSA LAMB MARTIN.

Grand the expense of the heavens, but grander the thoughts they suggest, Lovely the hues of the morning, the crimson and gold of the West, Bright are the stars of the midnight, floating in measureless space, But deeper and grander the secret we strive to find their brightness to trace.

Fair is the beautiful planet, its carpet of verdure, its seas, Its mantle of life-giving air, its sunshine, its mists and its breeze, Deep the emotions that nature quickens to, But deeper and grander the glimpses we catch of the infinite whole.

Cunning hand of the artist, a study his thought-etched face, Bewitching the smile of the maiden, entrancing her beauty and grace, Perfect the outpour of the lily, sweet is the breath of the rose, But deeper and grander the spirit that vainly they strive to disclose.

Wonderous the symbol of being spread out on every hand, Wonderous the secret of nature, of sky, of the sea, of the land, Vast is the outward creation, undivided by man and unfixed, Yet ignorance is its presumption familiarly pates about God.

Poverty and Crime.

"It is a curious coincidence," says a New York detective, "that nearly all tenement house murders occur on the top floor. I think I can count on my fingers all murders that do not sustain this statement." And then he adds in explanation: "The most fruitful cause of crime is poverty, and the poorest people live in the cheapest rents, which are, of course, the top floors of the big tenements." This is a startling statement, and there is no apparent reason for doubting its truth.

Wherever human beings are perforce packed together in squalor and wretchedness, vice and crime are natural results. The tenement houses in the great cities are breeders of moral and physical pestilence and violence of every kind. Children are bred like maggots in a dung hill.

Christianity cries, God's will be done, and peddles tracts as spiritual food for sinners whose only glimpse of sunshine comes through a skylight ten stories above the earth; and palatial church prayers ascend to heaven for blessings upon the futile message of Christ's love.

When one seriously considers the condition of life prevailing in the tenement regions of New York City alone, what a sacrilegious mockery seem the sermons of Brother Talmage, who expects to save the world by putting a Bible in the hands of every son and daughter of Eve in heathen countries before the end of the present century!—The American Union.

Written for The Better Way.

SPIRIT TEACHING.

"He that hath an ear to hear let him hear what the spirit saith unto the churches." In all ages of the world the spirit has spoken through and to mortals, but mortals did not always have ears to hear, nor hearts to understand, nor wisdom to obey. But they are blessed of God who have; and it is the greatest thing to hear, understand and obey the spirit teaching. In these latter days it is as it was promised. There are spirit manifestations and teachings in great abundance, and no one need be ignorant of them, but what use are we making of them.

In all kinds of learning that which we practice is the only thing that is beneficial to us.

Assuming that in spirit we are immortal while all things mortal are of short duration, no argument is needed to enforce the overwhelming importance of spiritual things over the material things of this present life.

When I first became acquainted with modern spiritual manifestations my first query was not for a test, because I intuitively knew that it was true; but how shall I live in this world that I may be ready for the next? The answer came, "live natural." Twenty-five years have passed over me since I received that answer, not one of which has been spent in idleness or indifference, and every demonstration has proven its correctness. Nature is right. It is God's divine law, and obedience to it is obedience to God and productive of human happiness now and forever, and the reverse may be understood without being stated.

To those who give proper attention to the manifestations of the spirit every one of them are more or less instructive; but they must be sought and waited upon with a true, honest, pure desire to know the truth and obey it. To do otherwise is to tempt God, insult the spirit and jeopardize the soul's best interest. To many it has been a very unsatisfactory thing for the reason here given, and to some an entire failure; but to very many it has been and will continue to be to the millions of earth "the power of God and the wisdom of God."

I enter the lowly, neat, but scantily-furnished and cleanly kept residence of a poor widow with as much reverence as an ancient Jew went into the temple of the Lord because this woman is an oracle; but she is human and needs food and clothing like other people, and for that purpose she charges a mere pittance which I cheerfully pay; and how the learned D. D.'s, who receive their five to ten thousand dollars for preaching one sermon a week for ten months in the year, despise this poor woman and would crush her as a profane fortune teller or even worse. But she is nevertheless a chosen and duly commissioned servant of God and can give more genuine true spiritual consolation in the same number of hours and receives at her own rates the munificent sum of twenty one dollars, and the Rev. —, D. D. receives ten thousand and with the adulation of a fashionable sycophantic, time-serving community. But it is as true now as when it was spoken that "wisdom is justified of her children."

Mrs. S. J. Cutter is an honest, true, virtuous and unpretending woman, gifted with clairvoyance and clairaudience, and needs but to be approached in the proper way to give satisfaction. Her guide is an Indian squaw called Sunlight, who, in the exercise of her calling, is making rapid progress because she comes in contact with so many great and wise spirits bearing messages from them to be given through her medium to people in the form.

On a recent occasion it was my privilege to be a sitter when she said a new and strange influence comes to you today. A man wearing a silver crown and leading another man by the hand. A pause of a few minutes and she was under control of the spirit who was led by the hand and who said: "I was a great man in this world, and accumulated great wealth and power, but when I came here and tried to get through the arduous way I was so great in what constitutes earthly greatness and the entrance was so small that I could not enter in, and what was I to do? I was alone and no one to help me, and when I asked admittance the answer was, 'no, no, no.' So I had to wait and look around for assistance, and oh, the anguish I suffered before help came!"

Another pause, and the one who wore the silver crown and proved to be Charles Sumner controlled and said, "This is Vanderbilt. He came here a pitiable object, naked and barefooted, loaded down with bags of money tied to his body, feet and limbs, and even to his toes. All the limbs were snapping at him, and old men and women begging him for a dime to buy bread, and he tried to push them away so that he could count his money, but they tormented him till he gave up in despair. He is better now but it will be a long time before he is right. This is the reflection of his earth life mirrored before him, but a reality to him, and there are thousands here in the same condition."

Sumner had much to say on the vanity of earthly greatness, and the grievous consequences of the common practice of hoarding up money to the neglect of the higher duties of life, as illustrated in the case of Vanderbilt, and if anything in Spiritualism is true, then this is true and teaches the benefit of living in this world so that when

we pass over to the next we will not be naked and barefooted, but clothed with spiritual garments and ready to give with our spiritual life work.

On another occasion the name of William Penn was announced. He took control and said: "I am a God-creation, I was created at God's pleasure, his will, of the best of the Supreme Being whom you worship, but you must know that we have a constitution and laws and rules as governors and teachers, and I am a prince of a division of the spirit world. I was appointed to that position as a count of my innate goodness of heart. I go around everywhere and stop wherever I see a chance of saying a few words."

He gave a lengthy communication on humane principles and civil government, and it was from his inspiration that I wrote an article on God in the constitution, which was published in the B. W. some time ago. I will mention but once on a more, which was that of a hard shell Calvinist. He said, "I am dead. When I came here I was stone, but one cannot long remain stone in the presence of God. I am now softened and become as clay. Whoever cannot learn from these facts to live a true spiritual life may expect to pay in and experience the penalties of disobedience to spiritual teaching." I am glad to learn from Mr. Cutter that there is no longer a vain curiosity but a deep serious search for truth.

R. NORTON.

Written for The Better Way.

HORACE SEAVER.

BY J. WETTERBERG.

I suppose Paine Memorial Hall, where the Children's Lyceum is held in its season, was never so packed as it was Sunday, August 6th. The street where the building stands was also full, some three or four thousand of disappointed people, for only a hundred or two of that great multitude could get in. This was the funeral service of Horace Seaver, who has been the editor of the Investigator for the past fifty years, and the public announcement of Robert G. Ingersoll was to deliver an eulogy. The announcement was made a wise one, unless the services were held in Mauds or some other large hall, for the eminent speaker was sure to attract a large crowd, and Horace Seaver, being so identified with him, but his black-bordered tickets enough to fill the hall, it was hardly the proper thing to invite the public by the announcement, and then practically close the doors, but those who held tickets and the few others who got in, hear very eloquent and appropriate words but as the speaker read from notes in his hand the press the next month gave it a wide reading.

Horace Seaver, following Abner Kneeland, who was in prison for blasphemy, words uttered in his Hall meetings, was in those days of obitry very unpopular, even to persecution, not only by the religious but society at large had their big prejudices. He was denied his rights. He was not recognized by the rule of the law, and was not allowed to testify in the courts; but this was for fifty years ago; the Hub has been liberal since then, but Horace Seaver proved himself a man of courage those dark years.

I knew him in 1857, the year he became a Spiritualist. He was often the spiritual meetings and conference was popular there and a good deal. He seemed to like the Spiritualists, body of thinkers, who were liberal and outspoken on the hypocrisy of church, and well he might like the Spiritualism has been the great force in liberalizing the religious thought of the age, and has thereby been means of giving or getting him a hearing that it would have been possible by the small body of materialist free thinkers. He, however, never believed Spiritualism was founded fact; considered it an innocent delusion an improvement on Christianity, however, and decidedly the best of all fictions. He used to say he had investigated the subject, attended circles, never could find anything satisfactory. I heard him relate an incident of which I will mention; he attended a rapping circle, some raps came for him; he asked the invisible "who it was," wanted his name, or "spirit's name," and the reply by the alphabet was this: The devil, know there was no devil, and that enough for him; he could see no evidence of departed spirits. Now, it appeared to me that was evidence of spirit who probably knew Seaver, knew that he was considered a sin in fact he always admitted he was heretic, and this person assumed name of the personality of evil, just a joke. I don't think he was ever convicted, and I don't know as I have been if I had been the editor the Investigator for fifty years. I hope his eyes are open now, and we will hear from him.

Flashes of Light

From the World's Advance Thought Portland, Oregon.

That which we call ourselves is our color.

No man can own a particle that cannot assimilate as part of his vital nature.

The soul is the body maker, acting in the unconscious of its program unfoldment.

It is about assimilation and expansion of spiritual forces that produce growth in any direction.

Nature is but the evolution of life which is involved in the soul of the Apart from soul nature does not exist.

Particles of intelligence unite to form a great organism of intelligence, for material atoms combine to form a material tree.

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The spirit world is the counterpart of this world. The spirits assure us that the reality of that world is more intensely real as well as more beautiful than this, and that every sense is actively alive to its presence and normal gratification. Surrounded and pressed upon as we are here by matter's inert mass, it is no wonder we find next to impossible to fully comprehend. Necessity requires to secure the happiness of the excommunicated man that he be presented with like objects and means of perception, use and enjoyment that his earth life accustomed him, else all correspondence and fitness would be lost sight of. Hence it is reasonable to consider the spiritual world a real world, and its inhabitants real persons, and its surroundings and contents real objects. It is to be accepted farther, that natural laws control that world as well as this, and that there no more than here, is there a departure of these rules of action which outwork the greatest good in the fitness and adaptation of things to each other, even of instruments to capacity and of ends to means. It follows, too, that the spirit world is one of progression in which we develop an infinite series of ideas amid an ever increasing variety of new objects. No longer is it a world to dread in the vague idea of its vacancy, but so real, so suited to our natures that death loses all terrors in view of it. It is no longer death, but a soft slumber; a pleasant dream and a joyful awakening.

In that land of spirit are beautiful hills, valleys, flowers, fountains, songsters, trees, with their fruit laden branches; there are countless numbers of happy children, and people of every grade. You will have everything that you have loved here. The soul, entering upon a soul sphere and life, takes up that which it loved most while in the earthly body.

We are making the record of our own lives, and each day sending the material to build the homes we shall have in spirit life. Nature, ever true, just restores to us all lost treasures, lost youth, lost love, and guarantees eternal happiness. There is deeper and wider scope for unfoldment to satisfy the soul hunger that is a part of every life. Your aspirations are but pilots to the soul's divine possibilities. Your feeble efforts here but prophesy the larger life in the infinite fields beyond. Man's greatest knowledge is himself to know. Oh! how little do mankind know of their own possibilities.

When our trials and sorrows are over and we no more renew the experience of mortal life, all that is best and purest in our nature shall survive and blossom in the life of spirit. From memories of the past we may gain strength of character and loveliness of soul. Through

them our sympathies and compassions for others unfortunate will flourish and expand into beautiful manifestations of love; and the more delicate and refined parts of our being shall only grow with greater lustre by their contrast with the rudimentary elements of earthly life.

Spirits who move in the different spheres of life are surrounded by a color of aura which is so colored as to once show their true condition. There is a law of spiritual gravitation, whereby each soul sinks or rises to the place that is exactly fitted for it. Spirits live by deeds, not years; in thought and feeling instead of figures on the dial; by the happiness they produce, which is their gauge of time. Nothing but good deeds, noble charities and upright living pass current in the land of souls.

Those who slight the grand truths that Spiritualism brings when they enter upon the realities of spirit life, feel like the typical man of the Bible who wanted to return to warm his brethren. They want all their friends in earthly life to learn these truths, for the great advantage such knowledge will be to them now and hereafter in the spiritual realm. Fain would they exercise their best powers in eradicating the errors they have made; joyfully would they promulgate the truths they have thoughtlessly suppressed.

In no respect are our spirit instructors more emphatic and positive in their declarations than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth they strenuously insist upon the due consideration of the collateral truth of locality and substantiality in relation to the spirit world and of the reality, objectively and subjectively of life in that world. It is a real world, and its inhabitants are those who have gone from here with all their instincts, affections, inclinations, passions, virtues and vices, and there they congregate in cities, or dwell apart from these, as they formerly did here; and while none are worse than many among us, the majority are better than we are, and are constantly progressing in that life.

The spirit world is not an indefinite and indefinable region in space, but as fixed and determined as our own earth in the solar system. There we will live active and real lives, and have natural, substantial homes to live in, and there we will have a practical and joyful work to perform, which will be made glorious in its results if we choose to make it so. So nearly does that world in many respects resemble our own that many who pass there, for a time, are unable to believe that they have made the transition; they believe themselves to be dreaming. In that world are earth, rocks, metallic veins, precious stones, forests abounding in every variety of trees, and, indeed, there are all conceivable varieties of mineral and vegetable formations that are known to us. There are also substances corresponding to silk, linen, cotton and wool, in their natural conditions, so the proper skill and tools are only necessary to convert them into objects of use and beauty, and this skill and these tools are also to be found there, and the former is exercised in every conceivable way.

Our senses are not fitted to perceive that world, nor its inhabitants; and if we sometimes obtain glimpses of either the appearance is most commonly unreal and spectral, but we should remember that our world and ourselves generally appear equally phantasmal to the denizens of that world, so they declare, and were it not that their former experience in earth life has taught the contrary they doubtless would believe us phantoms, and our world as unreal as ourselves.

It should be a source of gratification, at least to young people, to learn that they will not be constantly engaged in devotional exercises. Spirits use their minds, their hands and limbs, as we do; they plan and execute, walk, ride, drive, sail on the rivers and lakes, interchanging visits, frequent the theaters, attend lectures and places of worship, read and write, eat, drink, sing and dance, have their social gatherings; such as parties, picnics, excursions, by land and water, and otherwise enjoy themselves; and in addition are able to transport themselves from place to place; from one heaven to another, and to earth; and advanced spirits are even able, with the speed of lightning, to wing their flight from this planet to another, without exhaustion, and with little effort.

The first sphere, zone or heaven is distant from the earth 550 miles. The second is distant from the first 100 miles, and between other above the second the distance is fifty miles.

When on earth spirits desire to return to their homes, and at the same time exercise their will power for that purpose, they immediately find themselves on their way, and in from one to three minutes—the time varying with each spirit—they reach the proper entrance in the first sphere. What guides them directly to this point is one of the many mysteries, but they never mistake their way nor fail to pursue the direct line to their destination. A. H. NICHOLAS.

Written for The Better Way.

Thinking.

S. A. GARRICK.

O God: in his judgment of mankind, had the spirit in a material form dwell, And made a world where man's inhumanity caused suffering to equal a hell.

Then to you, and to you, friend and stranger, I ask you to do what you can; Don't hide the truth any longer, but prove to the world you're a man.

But go among the low and wicked; ah, to the hot beds of sin, And you will find those who are ready and willing to become honest, true-hearted men.

Do all this, friend and stranger, for the sake of the medium; all hail The one that was found in a manger, and submitted to the cross to be nailed.

For charity is the father of kindness, and truth the mother of love, And your reward will be of the highest when you pass to your home up above.

Newark, O., Aug. 23, '99.

Written for The Better Way.

ON ANGELIC MINISTRY OR SPIRITUAL AGENCY.

"The unseen world teems with intelligences, whose action upon this one is very direct."

One would imagine that this position was self-evident to every student and believer of the Bible; and we should scarcely think it worth while to support it with passages from Holy Writ, were it not that the majority of professing Christians deny altogether in the present day, the action of unseen intelligences and sensible manifestations of their power; tho' these manifestations are constantly occurring in Bible history, and have, moreover, of late, forced themselves upon public notice, by phenomena so remarkable that societies have been formed to investigate them.

The Book of Genesis contains at least twenty-five distinct intimations of this truth: xv: 10-17; xvi: 7-13; xvii: 1-22; xviii: 1-22; xx: 3-7; xxi: 17-19; xxii: 1-18; xxiv: 7; xxvi: 24; xxviii: 12-17; xxxi: 11, 24; xxxii: 1-2, and 24-32; xxxiv: 1 and 9; xxxvii: 5-11; xl: 5-19; xli: 1-36; xlii: 2-15; xliiii: 16.

In the Book of Exodus we find six passages, which can only be explained by the action of unseen intelligences on the wills or persons of the being affected—chap. vii: 13; ix: 12; x: 20; xi: 10; xlii: 27-29; xlviii: 20-23.

In Leviticus there are three statements as to those who have "familiar spirits": xix: 31; xx: 6 and 27.

The book of numbers records explicitly the direct interference of an angel with Balaam—xviii: 22, etc.

Deuteronomy speaks again of familiar spirits—xviii: 11.

In Joshua, we find the "captain of the Lord's host" appearing to the leader of the Israelites—v: 13-15.

Judges records the appearance of angels to Gideon and Manoah—vi: 11-21; xiii: 3, 7, 13.

In the 2d Book of Samuel it is directly stated that it was an angel, a personal, intelligent, unseen being that wrought the pestilence in the land of Israel during the reign of David—xxiv: 10, etc.

Elijah and Micaiah in the 1st Book of Kings, remind us of the active interference of the unseen world in the affairs of this earth—xix: 22.

Remarkable instances of the same truth are found in 2d Book of Kings, especially in the case of Elisha at Dothan, and Sennacherib before Jerusalem—i: 10, 12; ii: 11; vi: 10, 17; xix: 35; xxi: 9; xxiii: 24.

Both books of Chronicles contain similar intimations—I Chron: x: 13; II Chron: xxxiii: 6.

Two distinct accounts of the same action are recorded in Book of Job—i: 6-12; ii: 1-7; iv: 12-17.

The Psalms are full of sentiments expressing a belief in this truth—viii: 5; xxxiv: 7; xxxv: 5, 6; lviii: 17; lxxviii: 49; cii: 11, 12; civ: 4, etc.

Ecclesiastes alludes to the same idea—v: 6.

Isaiah dwells frequently and forcibly upon it—vi: 1-9; viii: 19; x: 2; xiv: 3; xlix: 4; xliii: 9, etc.

Daniel bears out the same truth—iii: 25; v: 5, 6, 24-28; vi: 22.

Zachariah records a notable account of the action of an angel and Satan with regard to the high priest—iii: 9, etc. He gives separate instances, among others, from the Old Testament—testifying beyond contradiction to the active influence of interference exerted by the unseen intelligences of the unseen world upon humanity.

The New Testament simply teems with passages absolutely irreconcilable with any theory which excludes the doctrine of invisible intelligences. The following passages may be studied with interest in proof of this:

Matthew: i: 23; ii: 12, 13, 19; iii: 17; iv: 1-11; v: 8-13; xvi: 28-34; ix: 32-34; x: 1, 8; xii: 22-28, 43-45; xiv: 21-23; xvi: 18; xxviii: 10; xlviii: 53; xlviii: 19 Mark: i: 13, 23-27, 32-34, 39; iii: 15, 22-30, etc.

Luke: i: 11-20, 29-38; ii: 9-14; iv: 1-13, 33-37; vi: 18; viii: 27-38; ix: 1, 38-42, 49, 50; x: 14-20; xxi: 31, 43; xxiv: 4.

John: v: 4; x: 12.

Acts: v: 16, 19, 20; vii: 7; ix: 3-8; x: 3-7, 17; xiv: 16; xvi: 18; xix: 12-16; xxviii: 23.

I Cor.—iv: 9, vi: 3; xi: 10; xii: 10. Galatians—iii: 19.

Hebrews—i: 14; ii: 2; xli: 32; xli: 2. I Peter: i: 12.

I John: iv: 1.

The Book of Revelations is so full of the subject that it is impossible to note down all the passages but enough has been quoted to show that the Bible at any rate teaches unequivocally the intimate connection between the visible and the invisible portions of the universe of God, and their mutual interaction, the one upon the other.—From Laurence Oliphant.

An Hour With Dr. Stansbury.

To the Editor of The Better Way.

One bright afternoon, the 29th of May last, I had the pleasure of a sitting with Dr. Stansbury. My acquaintance with him is slight. We sat in a plain room near a window, through which the light shone clear and strong. It was my first sitting with this medium. From a pile of slates upon a small table he took four and cleaned them thoroughly. One pair was laid upon my lap. After placing some tiny pieces of crayon between the other two slates, we both held them in our hands, well above the table. The medium's hands and the external part of the slates could be seen with ease.

Presently slow and measured markings were distinctly heard on the inside; first on my end of the slate, then on his, and all over. This continued for ten minutes, then it ceased. The doctor withdrew his hand and I took off the upper slate. On the lower one was a beautiful artistic drawing in many colors. Prominent in the upper middle portion of the wonderful page before me, was the head and calm features of an angel companion—her wavy hair entwined with blossoms and green—and underneath, her first name in large letters, followed by a five-pointed star. Below this a silvery gleaming pathway leads to a distant spirit home. At the foot of two loving messages, laying in among flowers and graceful trailing vines, are thirteen names of relatives and friends; all of which, except one, I recognized. I have shown this slate to an artist, and he tells me that it would be an hour's work to copy what there is upon it.

I then took the pair of slates lying in my lap, and found one side filled with plain neat writing, and signed with the name of one I knew. It showed a perfect knowledge of my daily life, its duties, and of matters I am not in the habit of mentioning, also accurately detailed circumstances unknown to the medium. It was also quite prophetic, and what seemed to me quite improbable then is now being fulfilled.

While the external evidence was convincing, the internal was such a true and faithful representation of facts, revealed so much at a glance of what I most deeply cherish, and the veritable union of a great living, loving world of spirit with my entire being here, that to deny or question the source were impossible. It was an hour—the most delightful and satisfying I ever spent in communion with the abiding presence of those we call departed.

Since this sitting I have seen a few slates that others have obtained, with the same success as myself, through the doctor's mediumship, and have read the messages upon them. These messages are full of the tenderest meaning, strong beautifully expressed, chaste and pure as the waters of a mountain spring and each a gospel of good will.

G. H. HAWES.

San Francisco, Aug. 9, '99.

GOD.

ELIZA LAMB MARTIN.

Grand the expanses of the heavens, but grander the thoughts they suggest, Lovely the blush of the morning, the crimson and gold of the West, Bright are the stars of the midnight, floating in measureless space, But deeper and grander the secret we strive to find their brightness to trace.

Fair is the beautiful planet, its carpet of verdure, its seas, Its mantle of life-giving air, its sunshine, its breeze, And the smile of the maiden, entrancing by her beauty and grace, Perfect the cup of the life, sweet is the breath of the rose, But deeper and grander the secret that vainly they strive to disclose.

Wonder the symbol of being spread out on every hand, Wondrous the secret of nature, of sky, of the sea, of the land, Vast is the outward creation, undiscovered by man and untold, Yet ignorance in its presumption familiarly prates about God.

Poverty and Crime. "It is a curious coincidence," says a New York detective, "that nearly all tenement house murders occur on the top floor. I think I can account for this statement." And then he adds in explanation: "The most fruitful cause of crime is poverty, and the poorest people live in the cheapest reuts, which are, of course, the top floors of the big tenements." This is a startling statement, and there is no apparent reason for doubling its truth.

Wherever human beings are perforce packed together in squalor and wretchedness, vice and crime are natural results. The tenement houses in the great cities are breeders of moral and physical pestilence and violence of every kind. Children are bred like maggots in a dung hill. Christianity cries, God's will be done, and peddles tracts as spiritual food for slavers whose only glimpse of sunshine comes through a skylight ten stories above the earth; and palatial church prayers ascend to heaven for blessings upon the futile message of Christ's love. When one seriously considers the condition of life prevailing in the tenement regions of New York City alone, what a sacrilegious mockery seem the sermons of Brother Talmage, who expects to save the world by putting a Bible in the hands of every son and daughter of Eve in Heathen countries before the end of the present century!—The American Union.

Written for The Better Way.

SPIRIT TEACHING.

"He that hath an ear to hear let him hear what the spirit saith unto the churches." In all ages of the world the spirit has spoken through and to mortals, but mortals did not always have ears to hear, nor hearts to understand, nor wisdom to obey. But they are blessed of God who have; and it is the greatest thing to hear, understand and obey the spirit teaching. In these latter days it is as it was promised, "There are spirit manifestations and teachings in great abundance, and no one need be ignorant of them, but what use are we making of them."

In all kinds of learning that which we practice is the only thing that is beneficial to us.

Assuming that in spirit we are immortal while all things mortal are of short duration, no argument is needed to enforce the overwhelming importance of spiritual things over the material things of this present life.

When I first became acquainted with modern spiritual manifestations my first query was not for a test, because I intuitively knew that it was true; but how shall I live in this world that I may be ready for the next? The answer came, "live natural." Twenty-five years have passed over me since I received that answer, not one of which has been spent in idleness or indifference, and every demonstration has proven its correctness. Nature is right. It is God's divine law; and obedience to it is obedience to God and productive of human happiness now and forever, and the reverse may be understood without being stated.

To those who give proper attention to the manifestations of the spirit every one of them are more or less instructive; but they must be sought and waited upon with a true, honest, pure desire to know the truth and obey it. To do otherwise is to tempt God, insult the spirit and jeopardize the soul's best interest. To many it has been a very unsatisfactory thing for the reason here given, and to some an entire failure; but to very many it has been and will continue to be to the millions of earth "the power of God and the wisdom of God."

I enter the lowly, neat, but scantily-furnished and cleanly kept residence of a poor widow with as much reverence as an ancient Jew went into the temple of the Lord because this woman is an oracle; but she is human and needs food and clothing like other people, and for that purpose she charges a mere pittance which I cheerfully pay; and how the learned D. D.'s, who receive their five to ten thousand dollars for preaching one sermon a week for ten months in the year, despite this poor woman and would crush her as a profane fortune teller or even worse. But she is nevertheless a chosen and duly commissioned servant of God and can give more genuine true spiritual consolation in the same number of hours and receives at her own rates the magnificent sum of twenty one dollars, and the Rev. —, D. D. receives ten thousand and with the adulation of a fashionable hypocrite, time-serving community. But it is as true now as when it was spoken that "wisdom is justified of her children."

Mrs. S. J. Cutter is an honest, true, virtuous and unpretending woman, gifted with clairvoyance and clairaudience, and needs but to be approached in the proper way to give satisfaction. Her guide is an Indian squaw called Sunlight, who, in the exercise of her calling, is making rapid progress because she comes in contact with so many great and wise spirits bearing messages from them to be given through her medium to people in the form.

On a recent occasion it was my privilege to be a sitter when she said a new and strange influence comes to you today. A man wearing a silver crown and leading another man by the hand. A pause of a few minutes and she was under control of the spirit who was led by the hand and who said: "I was a great man in this world, and accumulated great wealth and power, but when I came here and tried to get through the archway I was so great in what constitutes earthly greatness and the entrance was so small that I could not enter in, and what was I to do? I was alone and no one to help me, and when I asked for assistance the answer was, 'Nay, nay, NAY.' So I had to wait and look around for assistance, and oh, the anguish I suffered before help came!"

Another pause, and the one who wore the silver crown and proved to be Charles Sumner controlled and said, "This is Vanderbilt. He came here a pitiable object, naked and barefooted, loaded down with bags of money tied to his body, feet and limbs, and even to his toes. All the time were snuggled at him, and old men and women begging him for a dime to buy bread, and he tried to push them away so that he could count his money, but they tormented him till he gave up in despair. He is better now but it will be a long time before he is right. This is the reflection of his earth life mirrored before him, but a reality to him, and there are thousands here in the same condition."

Sumner was much to say on the vanity of earthly greatness, and the grievous consequences of the common practice of hoarding up money to the neglect of the higher duties of life, as illustrated in the case of Vanderbilt, and if anything in Spiritualism is true, then this is true and teaches the benefit of living in this world so that when

we pass over to the next we will not be naked and barefooted, but clothed with spiritual garments, and ready to go on with our spiritual work.

On another occasion the name of William Penn was announced. He took control and said: "I am a great seer, that I was startled at that expression, he said: 'I do not mean the Supreme Being whom you worship, but you must know that we have a constitution and laws and rules and governors and teachers, and I am governor of a division of the spirit world. I was appointed to that position on account of my innate goodness of heart, I go around everywhere and step in wherever I see a chance of saying a few words.'"

He gave a lengthy communication on humane principle and civil government, and it was from his inspiration that I wrote an article on God in the constitution, which was published in the B. W. Medium time ago. I will mention but one example which was that of a hard-shell Calvinist. He said, 'I am dust. When I came here I was stone, but one cannot long remain stone in the presence of God. I am now softened and become as dust. Whoever cannot learn from these facts to live a true spiritual life may expect to pay in sad experience the penalty due to disobedience to spiritual teaching.' I am glad to learn from Mrs. Cutter that there is no longer a man curiously but a deep serious search for truth.

R. SEELY.

Written for The Better Way.

HORACE SEEVER.

BY J. WETHERS.

I suppose Paine Memorial Hall, where the Children's Lyceum is held in this season, was never so packed as it was Sunday, August 6th. The street where the building stands was also full, some three or four thousand of disappointed people, for only a hundred or two of that great multitude could get in. This was the funeral service of Horace Seever, who has been the editor of the Investigator for the past fifty years, and with the public announcement of Robert G. Ingersoll was to deliver an eulogy. The announcement was made a wise one, unless the services were held in Music or some other large hall for the eminent speaker was sure to attract a large crowd, and Horace Seever had grown, by his sterling integrity, to be very popular. I suppose, however, the Paine Hall was the proper place, being so identified with him, but he issued black-bordered tickets enough to fill the hall, it was hardly the proper thing to invite the public by the announcement, and then practically close the doors, but those who held tickets and the few others who got in, heard very eloquent and appropriate words, but as the speaker read from notes held in his hand the press the next morning gave it a wide reading.

Horace Seever, following Abner Kueeland, who was in prison for blasphemy, words uttered in his Paine Hall meetings, was in those days of bigotry very unpopular, even to persecution, not only by the religious world but society at large had their bigoted prejudices. He was denied his civil rights. He was not permitted by the regis of the law, and was not allowed to testify in the courts; but this was forty or fifty years ago; the Hub has grown liberal since then, but Horace Seever proved himself a man of courage in those dark years.

I knew him in 1857, the year that he became a Spiritualist. He was often at the spiritual meetings and conferences was popular there and a good speaker. He seemed to like the Spiritualists as a body of thinkers, who were liberal and outspoken on the hypocrisy of the church, and well he might like them, for Spiritualism has been the great factor in liberalizing the religious thought of the age, and has thereby been the means of giving or getting him a wider hearing than it would have been possible by the small body of materialists or free thinkers. He, however, never believed Spiritualism was founded on fact; considered it an innocent delusion, an improvement on Christianity, however, and decidedly the best of all religions. He used to say he had investigated the subject, attended circles, but never could find anything satisfactory. I heard him relate an incident once, which I will mention; he attended a rapping circle, some raps came that for him; he asked the invisible one "who it was," waited his name, or the spirit's name, and the reply by calling the alphabet was this: The devil. He knew there was no devil, and that was enough for him, he could see no evidence of departed spirits. Now it appeared to me that was evidence of a spirit who probably knew Seever, and knew that he was considered a sinner; in fact he always admitted he was a heretic, and this person assumed the name of the personality of evil, just as a joke. I don't think he was open to conviction, and I don't know as I would have been if I had been the editor of the Investigator for fifty years. I suppose his eyes are open now, and ere long we will hear from him.

Flashes of Light

From the World's Advance Thought of Portland, Oregon:

That which we call ourselves is our Creator.

No man can own a particle that he cannot assimilate as part of his spiritual nature.

The soul is the body maker, according to the necessities of its progressive unfoldment.

It is silent assimilation and expansion of spiritual forces that produces growth in any direction.

Nature is but the evolution of that which is involved in the soul of things. Apart from soul nature does not exist. Particles of intelligence unite to form a great organism of intelligence, just as material atoms combine to form a material tree.



Written for The Better Way.

SAGUAHUMA:

A Legend of the Wando.

By SUNNY SOUTH.

CHAPTER I.

Before the English settlements were made on the banks of the Kiawab and Etiwan rivers, there dwelled near the shores of the classical Wando, then in nature's brightest bloom, a small Indian tribe of the Santees, headed by a chief, Saguahuma.

This band formerly occupied an isthmus at the junction of the two first named rivers, but were frequently annoyed by the Spanish pirates, and sometimes attacked by the dangerous and marauding tribes of the Westo and Stono Indians. These held possession of the point opposite, extending along the bay to the Wappoo and Stono rivers.

In order to be more secure, and having better modes of defense, Saguahuma selected a romantic and secluded spot about seventeen miles from this isthmus, in a bend on the Wando river, (now Cainboy.) It was not only a beautiful and secluded spot, but, being on a higher eminence than any other in the neighborhood, afforded them an excellent view of the river for a long distance, and gave their guards a better chance for observation. And this was very necessary, for they were in continual dread of a raid from their warlike visitors, and were compelled to be on the alert at all times to prevent a surprise from the lurking enemy.

Saguahuma, the chief, had a beautiful daughter, or, at least, a maiden of sixteen summers, under his charge. This maiden had a clear olive complexion, was slender in figure and possessed a natural grace of which a princess of the enlightened world would have been proud. This maiden passed off as the chief's daughter, and knew herself naught but that Saguahuma was her father.

Once upon a time this tribe was visited by a Spanish pirate with a friendly view; and, as the captain of the band, Valpero by name, stated, for the purpose of trading. Saguahuma, being of an amicable disposition, and rather than risking anything like a contest, accepted Valpero's proposition. Saguahuma wished no quarrel with the Spaniard, and always had a mortal dread for their superior arms, and knew that his primitive arms were of no avail against muskets and pistols.

However the treaty between them lasted for several years—the pirate's boats being allowed to come and go at pleasure. The men traded with furs, hides, etc., for other valuables, while Valpero only had dealing with the chief, Saguahuma, himself.

Valpero's object was principally to secure a foothold in some good port where he could lay in hiding when compelled to do so, and to store some of his surplus goods and valuables. For this purpose he selected a cove about a half mile further up the river, near the banks of which he dug a cache and deposited large amounts of riches. Having the chief's good wishes and confidence, he felt safe.

But on one of his journeys he brought with him a prize of a different nature. This was a little girl of three summers whom he gave in charge of Saguahuma, and cautioned him to take care of her with a promise of a large reward. He also stated that he would redeem her at some indefinite future time. His stay on this occasion was short, and he took his departure again without giving Saguahuma the child's name, nor giving the chief time to inquire about the same.

The time elapsed for Valpero's regular visit, but he did not return, so the chief, nothing daunted, named the little maiden Saguahuma, meaning in his charge, or Saguahuma's charge. Not only the ordinary time passed for Valpero's return, but years had gone by and no sign of the pirate boats were to be seen.

Thirteen years had passed, and Saguahuma grew up to be a beautiful maiden. The circumstances under which she came had been forgotten; so she was only known as the chief's daughter, beloved by all, and also being the pride of old Saguahuma. Until this time the old chief and his small band were still occupying their beautiful Eden on the banks of the classical Wando.

CHAPTER II.

When, in 1670, the first English colonies settled along the Ashley river, they were subject to severe hardships, such as are required by civilized nations to secure proper habitations. To subdue the great forests and converting them into lands fit for cultivation and agricultural purposes was no child's play to people unused to a tropical heat; and above all, to contend with the savage Indian, who looked with a jealous eye on this new comer. To gain an

amicable footing with the native was the settlers' first impulse; but some of the tribes, such as the Westo and Stono, would not be induced to make peace, and particularly the Westo, who had an unconquerable aversion to the whites. These proved troublesome neighbors, and made raids on the colonies' new crops whenever opportunity afforded. At last the settlers found it necessary to prepare some means of defense, and also to keep a continual watch on these ruthless enemies.

There were other Indian tribes, though, who were of a more pacific disposition, so the colonies had some friends at all events. These were of the Santee tribe, and who themselves had the evils of war to contend with. Principally amongst these was that band of Indians under the chief, Saguahuma, on the Wando river. These welcomed their white neighbors with more sympathy, and offered their aid in a general defense against a common enemy. This was mainly caused through the instrumentality of the chief's daughter, Saguahuma. She had been in the habit of rowing along the river and bay, and acted as faithful messenger from her father.

It was not long before she was known to all the settlers and beloved for her goodness of heart. She was the swiftest amongst her people in rowing a canoe, and was seen every day and on moonlight nights sailing on the waters, and soon received the appellation of the "Fairy of the Wando."

Saguahuma had a face of regular features, aquiline nose, black eyes ever smiling; was attired as Indian maidens are apt to dress—displaying simplicity and good taste. She wore a skirt and bodice made from the skin of the spotted deer, trimmed with feathers and alligator teeth. Her feet were encased in moccasins and leather leggings of the finest finish; a cap like head-dress of feathers adorned her head, leaving her long black hair hanging down her shoulders in tresses, the whole giving her a light and graceful appearance. Her canoe was of the lightest bark, and handsomely finished, having been presented to her by the young warriors of the tribe. She carried a bow and quiver full of arrows wherever she went, and her aim was so true that she could strike the head of a snake or the neck of a crane, (of which there were many on the Wando,) at every aim. Saguahuma's disposition was sweet, and she was as good as she was beautiful; all who came in contact with her felt buoyant and light-spirited in her society, for she seemed to cast an air of conviviality into whatever assembly she came. Amongst her own people she was regarded as a princess and fairly worshipped by them. And through this it was not long before she had made friends with all the white settlers in the neighborhood, none ever suspecting her Spanish descent, and only supposing her to be one of superior birth amongst her tribe.

About this time she was being wooed by a young warrior of her father's band, and who had gained her heart while yet in his youth; and this through his bravery displayed on one occasion, in rescuing an Indian child from the jaws of a pater. Saguahuma saw the action, and had an arrow fixed in her bow to let fly at the beast, but her position was such that she was in danger of injuring the child. A young Indian, who had probably followed her to watch over her welfare, came in time to rescue the papoose. With only a hunting knife, he threw himself on the animal, and after a desperate and fierce struggle, in which he was severely wounded, succeeded in killing the panther and saving the babe. Saguahuma reported the affair to her people, and the gallant young Indian received the name of Alaco, or brave youth. From that moment the agile young Santee was uppermost in her mind.

CHAPTER III.

One day, while Saguahuma was reclining in a favorite nook on the river's bank, watching the course of its flow, and musing in silent meditation, she was startled from her reverie by a rustling among the leaves behind her. Quickly rising, she beheld not many steps from her, an Indian warrior unknown to her, and of another tribe. He seemed to be a man of about forty years, tall and stately in figure, dressed in the garb of a chief, and armed with only a hunting knife, hung in his belt. His features were evidently Spanish, but so bedaubed with paint that his complexion was invisible.

Saguahuma, at first struck dumb with astonishment, soon regained her composure, and hurriedly asked: "Who are you?"

"I am a chief of the Savannahs; my name is Sorpreudo, the surprise, so called by my tribe in consequence of my stealthy tread and my success in surprising an enemy," answered he.

"Have I surprised you?"

"You have," spoke Saguahuma; "what will you of me?"

"That you become my bride; I know your history and will reveal all when you are my wife."

"But you must come with me, for I love you!" said the chief, "and as I loved your mother before you," murmured he to himself. Then making a movement toward her, holding out his hand, said:

"Come with me; I will convey you safely to our camp."

Saguahuma flushed with indignation and made a movement to reach her canoe, which lay within a few yards from the scene. The chief, apprehending this, sprang quickly to prevent it, Saguahuma gave a cry which echoed through the woods, leaped from the embankment, reached her canoe, jumped into the same, and pulled from the shore. At nearly the same moment she drew an arrow from her quiver, placed it in her bow, turned about and was prepared to let it fly at her enemy, but he had disappeared. A moment more and Alaco, the handsome young brave of her tribe, stood where she had last seen the Savannah chief.

Saguahuma was more astonished than she was at first, and could not imagine how her lover came to be there. She immediately unstrung her bow, replaced the arrow in the quiver, grasped up an oar and pushed for the river's bank. Upon reaching the shore, Alaco's first question was: "Did he injure you?"

"No," answered she; "he only frightened me."

"Do you know him?" asked the young brave.

"He told me who he was—Sorpreudo, chief of the Savannahs."

"Ah!" said Alaco in surprise; "is that the terrible White Chief from the large waters? What wished he here and from you?"

"For me to become his bride," answered Saguahuma, looking towards the woods as if afraid of his return.

"He shall be my enemy—I will hunt him," said Alaco excitedly. "I shall be avenged for this insult." He then embraced his love as if in sorrow for the injury she had received. They then walked along the river's bank in silence. After awhile Saguahuma asked: "Why do you call him the terrible White Chief from the large waters?"

"Because he was once a robber on the great sea, and when the pale faces from across the broad waters came to our country, he and his band were captured by them, but he contrived to escape, and became chief of the Savannahs. Many bad deeds are told of him. He is said to have stolen a child when he was the young chief of a great ship—it is many years ago."

"What did he do with the child?" asked Saguahuma.

"Some say he killed it because it was the child of his former love; and it is also said that he gave it to one of our tribes to care for it," answered he.

Saguahuma asked no more questions; they walked on in silence. The young maiden fell into deep meditation, something unusual to her gay spirit. She brooded over the remark Sorpreudo made in regard to knowing her history. Before parting, however, Alaco told her that he was not far away when her cry attracted his attention. He came to her rescue in time to see the Savannah chief disappear, but thought too much of her safety than to follow the fugitive.

(To be Continued Next Week.)

Written for The Better Way.
Practical American Arithmetic—"as He is Taught It."

The introduction of put-a-nickel-in-the-slot-and-get-weight machine, has consequenced the introduction of a new affair, which announces that it will weigh you at the reduced price of one cent—to be put in the slot.

Writer of this, going home the other evening, noticed three little urchins around one of these machines, which had been placed on the side-walk of a Main street hardware store.

They appeared to be about eight to nine years of age, and somewhat soiled after an afternoon spent on the streets.

All three were desirous of being weighed; but the aggregate amount of money in their possession being but one cent, how accomplish it?

The proprietor, who retreated from the entrance of the door to wait on a lady customer, gave them an opportunity to put into execution the following:

The three at once jumped on the platform of the scale. "Hi, Bill, put 'er in," Bill tilted, and down the slot the cent shot. This released the spring, and the hand of the dial pointed, as the combined weight of the three to the figures

256 lbs.
Bill steps off, and the hand goes back to 100 lbs., and Bill figures

256 lbs.
minus 100 lbs.

Bill's weight 156 lbs.

Total weight of the two remaining urchins on the scale being 100 pounds, Charlie steps off and the hand slides down to the mark of 79 pounds, which is Jack's weight. So Charlie arrives at his weight by subtracting Jack's weight from the total of the two, thus:

Jack and Charlie's weight 168 lbs.
Deducts Charlie's weight 79 lbs.

Leaves Charlie's weight 87 lbs.

"Told you, id 'd work," cried Bill, as they scampered off. BILL BUCK.

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Improvement

in my condition, my appetite began to return and with it came the ability to digest all the food taken, my strength improved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life, and I cannot thank you too much."

"We, the undersigned, citizens of Brockway Centre, Mich., hereby certify that the above statement, made by Mrs. Lake, is true in every particular and entitled to full credence."—O. P. Chamberlain, G. W. Waring, C. A. Wells, Druggist.

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CINCINNATI - SEPTEMBER 7, 1899

A. F. MELCHERS EDITOR

At the Office per Year to Subscribers in the United States, Five Dollars and a half to non-foreign countries. No subscription entered into without a receipt. The paper will be sent to any address on application. In the United States the paper will be sent by mail. The paper is published every Saturday except on the 1st of the month. The paper is published by The Way Publishing Co., 200 West Plum St., Cincinnati, O.

NOTICE

All communications pertaining to either the editorial or business department of this paper, or for information, money, to reach us, and under which conditions only we can assume responsibility for the same, must be addressed and money orders payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

Brevity is the spirit of truth.

"True friendship is like sound health; the value of it is seldom known until it is lost."

If intuitive we need but to think of another person to sense their feelings towards us.

Self-righteous people never forgive the truth teller until self-knowledge forces the conviction on them.

Reaching out for the spiritual is like climbing hills—hard work and taking longer than bargained for at the start.

To be perfect in your undertaking, go heart and soul into it. See that every niche is filled with your spirit to give it life.

Having no time, is often made the subterfuge to hide one's ignorance or laziness. Intuition uncovers all man's little deceptions.

Those whom the spirits are determined to develop or call as workers in the field of Spiritualism need not resist. The spirit side wins in the end.

One hundred and one new subscribers were added to our list during the month of August, making eight hundred and five since the first of February last.

Trust to your own spirit friends for the unfoldment of your mediumship. Outside influences are always more or less detrimental and rather retard than aid a sensitive.

True love, like sympathy, is silent, and cannot be expressed in words. Man's spiritual emotion, like intelligence itself, is most potent when disconnected from gross matter.

Hoary knowledge should ever be an emblem of love, charity, tolerance for all mankind, whatever their belief. Love sees naught but good in all man's strivings, for love and intuition are boon companions.

We all look more faulty to each other when on bad terms than otherwise. And we shall all seem faultless to each other when harmony or brotherly love prevails as the leading principle in the human family.

Prejudice makes us blind to a man's good qualifications while favoritism makes us blind to his bad ones. Both are wrong and makes of us incompetent judges, so far as the persons are concerned whom we dislike or favor.

Hatred, like excessive love, is blind, and besides causing man to do foolish things, it often beclouds his intuitions to an extent as to make him entirely hors de combat. Davis says, always keep an even mind. Charity is a good medium to keep open the mental pores.

To be instructive tell what you know without too much introduction or preliminary, and do not close your argument with a self-interested motive. One tires the reader or hearer in the offset whereby the spirit is lost, and the other causes him to doubt your story.

During Mr. Stowell's absence from the office for a trip to Cassadaga Camp, many letters were received, which needed his special attention. Correspondents, therefore, who have been awaiting replies, will please excuse the delay. All will be attended to in due season.

Great minds overlook the small mistakes of life. Charity expands their vision to look beyond the narrow confines of earthly things. Self-love contracts and makes man irritable, captious, fault-finding, and often embittered against those who inadvertently touch upon his sensitiveness—his love for self.

A sensitive cannot enjoy that of which he is being envied or begrudged, and especially not if he is possessed of this little weakness himself and thus draws it upon himself by others who are thus troubled, two evils of like nature always grating against each other disagreeably, or rather discordantly, just as two virtues constitute friendship.

Phenomena hunters are not Spiritualists, and some never get there—not meaning those who investigate for scientific reasons.

To ease the conscience of those who think that a little labor on Sunday is sinful, it may be said that God works on Sunday as well as on other days. God is law and a momentary cessation in its operation would result in the overthrow of all man made Sunday laws, and the law makers in the bargain.

Truth is being silently and constantly revealed to the people intuitively, and often when others, after long years, conclude to discourse upon it, the majority wonder why such ancient ideas are just coming to the surface. There are many things known to the hearts of men a long time before they are generally expressed.

If the Ohio Sunday blue law were rigidly enforced they would be

"Hanging a cat on Monday

For killing a mouse on Sunday,"

or, with the Puritan poet, sing:

"Upon the Sabbath

they'd no physick tale,

Lest it should work,

and so the Sabbath break."

Those who cry mostly for sympathy are generally the last to extend it. Not because they are selfish, but because they lack it and thus long for it from others. But selfishness is often the cause of this lack of sympathy, selfishness making man cold to the pleadings of his fellow mortals, and it is his own cold heartedness which makes him crave for the warm sympathy of other souls.

Do the best you can and never mind the world's approbation. An easy conscience is worth more than praise. While the latter is but a momentary pleasure, followed by a reaction for a reverse effect, the former is absolute and unchangeable in its good effects on the soul. Being dutiful and true attracts all the sympathy man needs from the spirit side of life, and gives renewed strength for a continuance. A willing soul is not without reward.

Mediums who try to run the spirits are a detriment to the cause. Either they must be passive instruments for the time being or preserve their individuality throughout. To sandwich their prejudices, hobbies or crankiness into contributions or speeches and then say it came from the spirit world, or that they have been "impressed" to say or do thus and so, is not Spiritualism and cannot pass criticism or receive the sanction of the intuitive minded or true medium. Ergo, note this fact when writing for the Spiritualist press.

Not everything that we speak of as being theosophical must necessarily pertain to so called Theosophy. A Heathen may have a theosophical interpretation of things, or a Materialist may believe in an interior illumination, which is nothing less than theosophical from the fact that it is the God-in-man making revelations to the exterior being. But some people are so sensitive in regard to the use of the term that a little apology is sometimes necessary to offset censure for employing it. However, we will become more liberal through trials and experience.

Worries never kill, except when accompanied by intemperance or something else detrimental to the physical body. Preserve the latter and happiness will be the final result. Patience and submission to fate overcome all material trials and leads to a happy ending. None are submitted to more than they can bear. God or the spirit world knows all man's needs and provides accordingly. Trust to the Most High and intuition will guide correctly and for the best. The path through earth life is not one of roses, but it leads to a spiritual garden where peace awaits the sufferer.

Whether marriage be considered a failure or not, once that issue has resulted therefrom man and wife are bound by nature forever. Divorce after that is but temporary separation, and so they might as well make up their minds to agree here and not have to undergo the humiliation in the hereafter of "making up" again. Although there may not be any "marriages in heaven," yet there are responsibilities to be observed which naturally and nobly vults fall upon those who have offspring—both the male and female parent having equal responsibilities and cares, spiritually considered.

There is a time to speak, and a time to be silent. The latter when the cap fits best. But the better it fits the more difficult it appears to be silent. Some people will insist upon betraying themselves though, and only see their folly after it is too late to remedy the evil. A guilty conscience is its own accuser generally, and a newspaper that is dealing in truth is apt to hit somebody occasionally. But to suppress the truth on that account would make a paper dull and nobody would want to read it. To get along smoothly therefore is to say nothing when you do get hit, and wait until you have the satisfaction of seeing somebody else hit. Then you will be happy again.

Poets have license but the poet of the Detroit Tribune takes a little too much in the following:

Sad was the fate of Mary's lamb,
We saw the doctor mix her
And up into a mutton jam,
Cried Brown-Squard's elixir.

MISS EMMA J. NICKERSON.

Now before the Cincinnati Society of Union Spiritualists, is a young lady of rare mediumistic talent, and promises to become one of the brightest jewels in the diadem of Spiritualistic speakers. Her development, though still in the morn of maidenly freshness, is not without estimate, and proves already to be of practical application. Her inspirations are pure and breathe forth a healthy tenor; her eloquence natural, her delivery unaffected and bespeaks an earnest worker in the field of Spiritualism. Her opening words to the people of Cincinnati were, "Time in the life of a soul is not counted by years," a highly theosophical thought and proves that she looks within and is thus a true reformer. Such mediums will constitute the chosen instruments of the future, and who learn the nature of God through self-culture and the study of man, thereby becoming the vehicles of higher thought on account of their higher illuminated soul conditions.

IF.

"If I only had the money, I would do so and so much good," is the expression of thousands. But how much bad would we do besides? Having a grudge against Mrs. A. we would cut her acquaintance at once. Having had a difference with Mr. B. we would show him who is right now. Having to humble ourselves to certain people to obtain their patronage, we would tell them to go to the devil. And having to submit to some things that affect our pride a little, we would—well, we'd do something that was not spiritual and which would interfere with our spiritual growth. And so our spirit friends keep us poor, knowing what a bane money is to the world, or at least to high spirited individuals. Those who know how to handle it judiciously, do good with it and in no danger of harming themselves spiritually, are undoubtedly the ones who are entrusted with it. But you say, there are exceptions to the rule. Some very bad ones have money and misuse it, too. Very likely, and thus there are some needy ones who do not deserve poverty. Undoubtedly the former have gained it dishonestly at the expense of the latter. But such may console themselves with the idea that all the greater will be their reward in the future, while the dishonest will suffer comparatively. However, we might as well try and be content with things as they are, bear our ills in silence, and trust to our spirit friends for comfort. This at least we cannot be deprived of, and in a hundred years from now it will be all forgotten and forgiven.

HOW NATURE WORKS.

As we feel towards others for actual wrong doing, so the law of nature feels towards them, law being sensuous, intelligent, conscious, active, energetic and potent. This law is life itself—causation, of which all that we see are effects, matter being a property of this intelligent life condition and thus subject to its will, as it were. Man is under the same control as long as he is connected to a physical body, (and often a long time after), and is thus governed by it as all other conditions of matter so-called. Wrong doing is that which is not natural—not in harmony with the law of nature—with life so called. And that which is not in harmony with the laws of life must suffer—is punished. As it were, man attracting this punishment upon himself. Now, by coming in momentary rapport with such a human condition, we naturally feel the discord, and the manner or feeling or energy with which nature is acting on the same, and also partake of it to a more or less extent, thus would like to inflict the punishment ourselves, or believe it our duty to do so. We need not take so much upon ourselves. Nature will take care of its own. All hypocrisy, injustice, selfishness or arrogance brings condemnation upon itself, nature pressing upon these discords until they are smoothed out again, and this smoothing out process means suffering. If we insist upon wrong doing, or cannot see where we are wrong, the pressure becomes so strong as to effect one's surroundings, and people begin to partake of nature's wants and demands toward such an individual and it then becomes their duty to do the punishing—not before. Charity, however, makes us lenient in the application. And those who have the most are in best accord with the law of life, and as it operates in one direction against the discordant, it operates favorably for the harmonious, lending such a natural protection in nearly every respect, giving intuitive warnings, counteracting detrimental influences, leading them out of danger, and bringing about results generally that are in their favor, materially as well as spiritually. Such is the working of intelligent nature—commonly called God.

THE BETTER WAY, (how would this look, "the better way?") ought to employ a competent proof reader who would know enough to capitalize "National Developing Circle" in "Douglass' Notes," of Aug. 17.

NOTE—Make corrections or watch X ad. in No. 18—The Sower.

MEDIUMS VS. SPIRITUALISM.

God or the spirit world did not give Spiritualism to the Spiritualists but to the world, and those who accepted it simply called themselves Spiritualists. Thus it is the spirit's cause and it behooves the spirit world to govern it as it ought to be and as they think proper. Spiritualists and mediums have undertaken to advance it on a plan as they thought best. Not arrogantly but innocently. The spirit world, to a degree, permitted it, but interfered when carried too far. Exposed, arrests of mediums, and other troubles of like nature are their means of manifesting, for it teaches wisdom, points out our errors, and makes us more cautious in the future.

But this is not all they wish to impart to us, or make us comprehend. There was a war on Christianity by one faction of Spiritualists; while another faction could not be induced to give it up. The spirit world sided with neither, but endeavored to show them that both were mistaken. When orthodox instead of Christianity was made the butt, both sides acknowledged their folly or saw wherein they had erred. So it now stands with professional mediumship. Some believe it ought to be practiced in private only and without price as was the custom in days of yore. Others make a regular business of it, looking only to the dollars that it brings and care nothing for Spiritualism as a cause nor as a moral principle by which to elevate themselves spiritually. The spirit world does not desire the former because we are living in a different age, and one in which money is the necessary medium with which to procure food, clothing and shelter. But, at the same time, they are not going to permit the latter as planned out by some mortals. A compromise must be reached, otherwise there will be more trouble in other ways besides those mentioned. Rosier mediums are doing their proper share towards the cause; for they are hard workers and do much for which they obtain neither thanks nor pay. Home mediums, who are members of societies and aid in their advancement, or occasionally hold developing circles for the benefit of their friends and investigators free of charge, are also giving their mite to the cause and to the spirit world.

Such may practice professionally, during their spare time; but there are those who cast odium on Spiritualism whenever they pose as mediums, caring nothing for the cause and seldom go near a place where regular Spiritualistic services are held, or mingle with openly avowed Spiritualists—partly because they have no use for Spiritualists, except for the cash they bring, and partly because they are unwelcome—are not recognized. This class of mediums the spirit world desires to humble, and it left alone by Spiritualists will be attended to in due time. As there are many of these "false prophets" looming up in all directions, Spiritualists should exercise care in receiving and endorsing them. Respectable mediums like respectable ministers can always come recommended by prominent friends in the cause, and Spiritualists owe it to themselves as a duty to demand this. It is not asking too much; for experience has sufficiently proven it to have become a necessity, and the sooner it is begun, the sooner Spiritualistic communities will save themselves from much that is disagreeable, troublesome and expensive. We have no use for those who have no use for us. If mediums wish to be known as Spiritualists they must be whole Spiritualists and become one of us in fact and not in pretense—one with us in the cause and not only for the sake of gain—one with us in principle and not for policy's sake. Spiritualism is true and can only progress with truth and honesty at its helm.

TO OUR CONTRIBUTORS AGAIN.

People often send us contributions, with a post-script attached saying that we should do the best we could with them as they have not had time to revise them. Neither have we, except to free them from unspiritual thoughts, glaring errors and other things discredit to both publisher and author. But even the latter we are prevented from doing, for some object to having their MSS. corrected, and tell us to publish them just as they are written. If we did this THE BETTER WAY might be taken for a comic paper. We are willing enough to revise short articles or correspondences of one or two pages but cannot undertake to revise long articles from persons, who are able to do better.

An author who does not consider his MSS. worth revising before sending it in for publication, cannot be very anxious to see it in print, and therefore must not expect to be preferred as long as there are others on hand whose articles are ready for publication. As for amending or changing the construction of sentences, when decency demands, or erasing unnecessary repetitions and superfluous adjectives, it is a right that all newspapers reserve as a necessary protection to themselves. Those claiming this right we cannot undertake to revise long articles of those who know how to avoid such things. We are willing to aid the amateur, but not the professor.

"A Souvenir of Cassadaga Lake." Illustrated. This is a handsomely printed pamphlet of fifty pages, giving a history of the Cassadaga Lake Free Association and their camp meetings. It also contains portraits and biographies of the most prominent members and workers in the association. The book is published by the Herald Printing and Publishing Co., of Erie, Pa.

CHURCH AND STATE.

The Christian Statesman, the organ of the God-in-the-constitution party, once said:

"Whenever the Roman Catholics are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Why not join hands with them anyhow, if they are brothers in Christ? As for resisting the progress of political atheism it is like fighting a myth. There is no such ism. What they call political atheism is an affect of free thought, free ballot and free press, the trinity on which the constitution of the United States is founded and not to be changed by the combined religious sects of this country. And should it be, it would be but temporarily changed, for the realization would create an awakening as this country has never seen—a reformation greater than Luther's in its immediate effects, and cause a turn in the tide of politics that would be a surprise all around—breaking the shackles of those who are bound to old parties by force of circumstances, habits, ignorance or prejudice for others. Man is as much in the dark about political or national affairs as he is in the spiritual, and as much a bigot to party politics as he is to the church, being blinded by ignorance and superstition as the negroes in the South are, and by prejudice as the whites over the whole country are. Those who are above party and like many good church people are too indifferent to reflect or investigate; and many who could do better, won't because it pays them to be what they are. A true statesman is one who advances with the needs of his fellow countrymen, and is not too selfish to see their needs; one who looks beyond self-glorification and self-interest, and endeavors to further the cause he represents. But one who disgraces his party is a traitor, for it is an aid to its downfall—and there are lots of them everywhere. Political bums, wire pullers, ward politicians, office-seekers, salary grabbers, lobbyists, government contractors, schemers of all kinds both in and outside of government affairs, and who exert an influence more powerful than any ever exerted by the hangers-on of old time royalty. Corruption is everywhere, of which the following is a sample.

A young man, a room mate, and a clerk in government employ at \$120 per Month, once said that it was a common thing for commissary officers to condemn from fifteen to thirty barrels of salt pork over and over again, until they were compelled to tell those in charge not to put the same barrels up for condemnation too often in succession, as it might be accidentally noticed by the uninitiated. The secret is, that the fresh pork is sold by somebody, the money divided by somebody, and the many times condemned pork placed in the warehouse to make the number of barrels tally with the invoice. The government is the looser.

One such example gives a clue to the corruption that prevails, and such is the condition of the whole political machine. Now they wish to put a god-head on all this. What for? To better hide the corruption, or to purify it? Reform should begin with self. Let the church look after its own cause, and not worry itself about the "progress of political atheism." History tells that whenever the church has meddled with state affairs, bloodshed has been the result. If history repeats itself consistently, the church had better leave politics alone. If its interference should result in any such disturbance, woe be to the churches in this country. And the preachers will be without congregations, and, of course, without an income. Thus we advise the clergy, for their own good, to leave politics alone and only look after their flock.

EVOLUTION, SELF-CULTURE AND IMMORTALITY.

These are three theories on which many stumble. We say theories because we do not know absolutely whether they are facts eternal.

Those who believe that man had a beginning, ought to know that this also implies an ending. Only on the hypothesis that he is a creature of evolution, that is, without absolute beginning, can he be absolutely immortal. We know that he lives after death of the physical body, but it has not yet been proven to us how long he may live, and if eternally.

Self knowledge, as an aid to our spiritual unfoldment is being universally adopted by Spiritualists. It may be a fact in itself, but if immortality is not an absolutely proven fact it remains a theory until it does, and self-culture becomes its companion in errors, i. e., also but a theory.

But it is said that theories are facts in gestation. If this be true evolution, self-culture and immortality become living facts, and that which is, is necessary. Evolution (called by some Re-incarnation), Self-development (called by some Theosophy), and a belief in immortality (called by some Spiritualism) are therefore necessary for progress or to reach the aim all are striving for—spiritual perfection, individualization and happiness, which mean taken collectively, absolute consciousness of existence—not that dreamy half animal, half human condition, but a state freed from material or mental impediments and thus a perfectly independent life entity—one like and with God, law, causation—a god himself.

Maggie (to her step-father, who is very popular with children) "Oh, I wish you had been here when our other papa was alive. You would have liked each other so much."—Carrier Dove.

From Our Reporter's Note Book.

LOCAL ITEMS.

No one should miss the lectures at the Hall. Miss Nickerson is an eloquent speaker and a fine test medium.

The benefit of Mrs. Lavinia Knowles Douglass was well attended, and was an enjoyable affair. The following mediums took part: Prof. G. G. W. Van Horn, Mrs. F. F. Blakely-Hilliard, Mr. H. H. Warner. Music was furnished by Miss Cora Davis and Mr. and Mrs. Hillard.

Mrs. Adah Sheehan opened her services at Douglass Hall last Sunday to a large and appreciative audience. She spoke eloquently and had the attention of her audience throughout. She has been refreshed and unfolded by her trip to the Mountain.

Move On!

Some people take much credit for having been church members or Spiritualists, or members of a society for a great number of years. It is not the number of years that counts, but the progress that is made; it is not your standing in a class or sect or society that counts anything, but your rank as a man or woman in the Grand Army of humanity. The question is whether you are any further advanced spiritually and humanly than you were forty years ago, or whether you are revolving around the spot where you first started. The minds of sectarian and antagonistic people spin around like a top, ever revolving over the same ideas. They grow old, but they never grow broad or liberal or truly progressive. Some Spiritualists are still worshipping the relics of old phenomena they got forty years ago, revolving them over and over as another class of relic-worshippers count their beads. True progress ever leads away from sectarianism.—World's Advance Thought.

A Lover's Dream:

A girl aged 19, with her two brothers and a younger sister, were left in charge of the house while their parents attended a funeral in the country. In the evening the girl's sweetheart called. As she was alarmed at noises which she fancied she heard, he stayed at the house all night to reassure her. During the night he dreamed that he saw the girl walk past him, beckoning him to follow. He awoke, and, becoming alarmed, went into the passage. Having dressed, he went to the door of the girl's room and knocked. Receiving no answer, he then awoke the others. On the bedroom door being opened, the girl was found lying on the floor, with blood issuing from her mouth. From a doctor's examination it would seem that the girl died at about the time that her sweetheart dreamed she beckoned to him.

REVIEWS.

"Pomeroy's Advance Thought" for September is, like all of its numbers, replete with thoughts in advance of the secular press generally. Mr. M. M. Pomeroy, known as "Brick" Pomeroy, is an old hand at the bellows and always manages to blow in the right direction. He is now endeavoring to reform the political party, of which he is a staunch member, and we hope he may succeed, as politics generally need purifying badly. As an editor, he is not afraid to say what he means, and as he always means well, he hits the centre every time. This paper is published monthly at \$1 per year. Address as above, 234 Broadway, New York.

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BRIEFS.

The Spiritualists of Santa Barbara, are raising a subscription for a public library. The World's Advance Thought, thinks that France ought to conquer the world by constructing a ship's canal from Paris to the Mediterranean, connecting it with the Suez Canal.

Sumnerland has 41 permanent residents; 10 families were expected on the 1st of September, and two on the 10th. Four families of 22 persons, are booked for October, with hopes from others.

Dr. A. B. Dobson, whose testimonials often greet the eyes of our readers, is an active worker in the cause of Spiritualism, and besides benefitting the mass physically, he is building a spiritual temple within by his good deeds. Head what is said of him to another column.

Prof. J. Clegg Wright has finished his camp meeting campaign, and returned to his home at Newfield, N. J., where he will rest awhile and devote himself to jotting down the good thoughts that come to him for the benefit of our readers. Mr. Wright is a pure spirit and a jewel in the cause.

Dr. Hayward says, that if the court accepts the spirit theory in the Reid case, it would amount to an acknowledgment of Spiritualism by the U. S. Government, thus making Spiritualism our national religion; although it forces that they will throw out the spiritual part and treat it as an individual matter. However, it will be a peculiar kind of nut to crack.

Written for The Better Way.
Spiritual Thoughts.
 M. J. PALMER.
 Could we look with just compassion,
 At the faults of those we know,
 D we know the power of passion
 That degrades and brings thus low;
 Might we estimate the motive
 And the forces that control
 The weakness of the impulsive
 Or the bondage of the soul,
 We might pity fault and blindness
 If we have the manly heart,
 And with the milk of human kindness
 Strength and nourishment impart.
 Have we, Christly light within us,
 We will pity, not condemn,
 Those whom impulse makes to trespass,
 Knowing, that if we were them,
 And had felt their fierce temptation,
 We, ourselves, might, sometimes sin,
 And a stain of degradation
 Might have dimmed our light within,
 And ourselves have felt the keenness
 Of the bruised and aching heart,
 And a dawning moral leanness
 Be our own, unweelcome part.
 God of mercy, give thy spirit,
 Fill us more with friendly love;
 And thus dost freely give it,
 Lifting us to thoughts above,
 May we feel thy inspiration
 And thy boundless mercy know.
 Reveal thy divine relation
 To thy creatures all below:
 With thy charity enlighten,
 And to naery move mankind,
 Till the darkness of life is brightened
 And the vulgar are redeemed.
 Toledo, O.

SHOOTING-STARS.

"In the year 99, on the last day of March, stars shot hither and thither, and drew against each other like a swarm of locusts; this phenomena lasted until day-break; people were thrown into consternation, and made supplication to the Most High; there was never the like seen except on the coming of the messenger of God on whom be benediction and peace."
 The above is from an old Arabian work made use of by Prof. Newcomb in his book on "Popular Astronomy." It gives to the reader a good idea of the awe and terror which a meteoric display brought to the minds of men of the period above mentioned. In August and November of each year we have frequent illustrations of the phenomena in question, and only from its frequency do we become so accustomed to the gorgeous spectacle, that we cease to wonder, and pass it almost unnoticed.
 Sometimes an inquiring mind will silently question as to the cause of these brilliant flashes, and even think of the possibility of the damaging consequences, should one of the "stars" strike the earth.
 Revolving in an orbit extremely elliptical, these little objects perform their journey around the Sun with the same precision which follows in all the works and plans of the Creator. As mentioned above, these displays take place twice each year, although there are few clear nights at any season when more or less of them may not be seen; and at periods of thirty-three years the shower is most remarkable for its brilliancy and length.
 There is little to be feared regarding a meteor striking the Earth. Rare indeed are these instances, although a few are recorded where stones weighing hundreds of pounds have borne the resistance of the Earth's atmosphere, and struck the ground with great force, usually attended by a tremendous explosion.
 The atmosphere surrounding the Earth presents to external objects an armor of mail, so perfect in its structure, and so thoroughly adapted to the defense of its jewel (the Earth) which occupies its center, that the enemy must be potent indeed and possessed with phenomenal power of persistence and endurance, to affect an entrance to any considerable extent.
 The meteors and shooting-stars are presumed to be detachments of a once important planetary organization; a body which perhaps rivaled the Earth in size, and splendor of form and use. This planet possibly furnished the scene of the rise and fall of races of beings rather advanced in art, science and religion, than the human family as known to our age.
 From the fact that this body had fulfilled its mission as a centre for the existence of beings resembling the human family, is due, perhaps, its dissolution as a planet, and its change to forms of lighter utility.
 To the writer it is a beautiful illustration of the change which comes to the material man when "death" takes place. The visible or earthly, returns to dust, and goes through the diverse stages of dissolution, and finally even the dust is dissolved and scattered, and no trace can be found of the once beautiful and symmetrical proportions.
 Thus the death of a planet may occur. First, the period of internal or external circumstances which cause the separation of particles, and allow the spirit of life (the real form of the body) to escape and pursue its higher life of use; then the particles, one by one, as they encounter the destroying influence of media like a planetary atmosphere, are blotted from visible existence, and diffused in areas of the visible Universe, where the work of progression is ever going on.
 Is not this a more ennobling thought than to suppose in the outward dissolution of a material form its usefulness is forever past.
 It has been generally supposed that the Earth's atmosphere extended in all directions to the distance of only forty five or fifty miles; by the observation of meteors with modern astronomical instruments and appliances, it is now believed that our atmosphere is 100 to 150 miles in depth. This is known from the fact that a meteor is visible the instant the outer edge of the atmosphere is encountered, and by obtaining its parallax at this instant, the height from the Earth's surface is quickly ascertained.—C. H. Mackay in Esoteric.

House-Cleaning Joys.

"H. Bridget, where are my collars and cuffs?" "Down where in the coal-shuttle, sorr."—Harper's Bazar.

INTELLIGENCE-POWER-MATTER.
 Chemistry recognizes sixty-four separate and distinct substances, known in science as primates or elementary bodies, which are constituted of perfectly identical particles; so long as any one of them is kept from external contact with other bodies it will retain, unaltered, its own essential property. Each one of these is the product of a separate force which diverged from the one central power, and the material of which it is composed had its origin in one elementary substance.
 These primates enter into, and are part of all matter, the mineral and vegetable appropriating as many as are necessary for their respective purposes, while the animal takes in not only all that the other two possess, but a greater number.
 When the time had arrived for the evolution of life, forces similar to those which produced the earth itself, namely straight lines and circles of motion, evolved out of the plastic elements in the waters the first form of life, a simple cell or monad, the exact prototype of the world itself. The radiating lines deposited on the interior and exterior surfaces of the revolving ones, particles of matter, more crude on the external than the internal, being a prophesy of the shell, or cuticle, in the one case, and of the mucous membrane, or stomach, in the other. Forces of a similar character to those that produce the world, brought forth these first-born germs, the simple cell of a plant, and afterwards of an animal. These were multiplied in incalculable numbers, but each one had its mission to perform, and accomplished something in changing, refining and progressing the elements which entered into its structure, and were modified by the forces which had been at work in them.
 Thus far two forces only were called into use, the two straight lines and the circular; in process of time, under the law of necessity and continuity, a new series of beings were to be evolved. To accomplish this another force was developed and brought into action, which produced a lighter form of life; not by the miraculous addition of a new force, but by the natural expansion of an existing power, under common conditions. This force was the beginning of the spirit motions, which extend throughout the entire realm of life, and produce all the higher forms of living organisms. This motion uniting with the others, resulted in the formation of more complex organisms. It was not a descent, as Darwin has it, but an ascent by a new expansion of power. The elements which had already passed through countless organizations were prepared for this evolution of higher forms of life when the new expansion of power came into harmonious action.
 Each primate, or elementary substance, necessarily represents a distinct force, for the former is a result of the latter. It is probable, as before stated, that there was but one primary substance, the basis of matter, the result of the one Central Power, and that it could not produce the various forms except by a divergence into different lines.
 The elementary bodies, or constituent qualities of nature, which are supposed to be constituted of perfectly identical particles, together with the different forms of more gross matter, originated in this manner, and were produced by the varied motions of these forces.
 Whatever number of primates the first monads required, the first ascension needed more, each additional force bringing with it the capacity for the reception of additional primates, and when this was fulfilled, and the primates taken into the organism, the point for a new departure was reached, a new force came into play, the basis of a higher organism was laid with the power to receive new elements, the vegetable appropriating as many distinct forces as were necessary, with a capacity for the same number of primates.
 The animal rose higher in the scale when primordial man came upon the earth. Not as a descent, as we have said, but as an ascent from the animal by the additional expansion of certain forces, and the use of primates which the animal can never reach. It was not any one of the higher order of animals, either in physical structure, or intellectual manifestation, that laid the foundation for the evolution of man; it was the entire mass of mineral, vegetable, which had preceded these, that accomplished this grand work, and the time had come when by the law of demand and combination of the forces of all, these could do no other than produce a human form; so low indeed, that we would scarcely recognize him as our ancestor, but endowed germinally, not only with all the capacities which are now manifested by the highest forms of the race, but with many which we are cognizant of in our present unfoldment.
 Whatever degree the highest animal, or generation reached in the scale, man commenced at that point, and although he has been upon this earth tens of thousands of years, he is yet in his infancy, comparatively crude and imperfect. The very highest types that we find to-day have appropriated comparatively new forces and elements above the animal, while his entire capacity is to take in the whole sixty-four with probably a great many more yet to be discovered, requiring the use of a similar number of additional forces.
 By this process the vegetable ascended from the mineral, the animal from the vegetable, and man from these, each appropriating to itself as many of the primary elements as the law of its nature required, in addition to those of its constituent.—Norman Leander, in Alcyone.

What Drags the Life Out of a Woman.
 Those heavy skirts, varying in number from three to seven or more, all suspended from the waist and pulling down upon the hips, are enough to drag the life out of a Hercules. A strong man would not endure for a single day one-tenth of the discomfort which a fashionable woman suffers every day of her life. It is useless for a woman to think of rising above her present level while she is chained down by the burdens imposed by heavy, trailing skirts.
 The unnecessary and injurious weight occasioned by superfluous length and number of skirts is greatly increased by the addition upon the outer garment of an indefinite number of flounces, folds, heavy overskirts and various other useless accessories.
 But the evils and inconveniences above referred to are not the worst which result from the wearing of so great a weight of clothing as is customary among fashionable people. The most serious consequences are those which are suffered by the delicate internal organs. The many heavy skirts and under-garments which are hung about the waist with no support from above, drag down the organs of the abdomen, and after a time the slender ligaments which hold them in place give way, other derangements occur. The tightness with which the garments are drawn at the waist greatly increases the injury.
 The custom of wearing the pantaloons buttoned tightly at the top and sustained by the hips, produced so much disease even among the hardy soldiers of the Russian army, that a law was enacted making the wearing of suspenders compulsory. If strong men suffer thus, how much greater must be the injury to frail, delicate women? The constant pressure and unnatural heat to which the lower part of the back is subjected, is one of the chief causes of the frequency of kidney diseases among women. Here is found the source of "weak back," lumbago, pain in the side, and several other diseases of the trunk which affect so many thousands of American women.—J. H. K., in Dress.

The Human Brain and the Marriage Question.
 Prof. Seymour, being the lecturer of the evening, at the Union Society at St. Andrews hall, San Francisco, May 15th, gave a half-hour's talk on what he called the most mysterious thing in the universe. "The human brain," that has the wonderful faculty, by its throbbings and pulsations, of coining thoughts and words, from the crimson current of life, the blood. A few ounces of the gelatinous mass inside the cranium, fills the world with thoughts of grandeur and magnificence, and builds the world of mentality, finds out all we know of the starry fields of space, reads the hieroglyphics, penciled by the hand of nature upon the walls of the universe, brings forth the hidden things from the billowy tossed depths, plays with the chain lightning of the murky cloud, and laughs at the thunder bolts of Jove, by chaining them to the electric wires. Sounds the rocky depths of mother earth and reads the history of all the past, catches the scintillating ray of light from old Sol, and discovers what he is composed of, reaches out into "spirit spheres" and earns of the glories of the "summer land" follows the terrible earthquake down into its rocky den, and brings to light the cause, etc. Then the Professor took the back brain, the organ of love, and showed that there was a creative power, a god like capacity, and that the redemption of the race (from ignorance) lay in this creative fiat of man. Scientific propagation of our species, must and would redeem humanity and fill the world with perfected and harmonious beings, as horticulture has filled the world with delicious and health giving fruits; floriculture bedecked the earth with lovely flowers; agriculture fed the world, or will in the near future; so will man learn to use his creative power and love life, scientifically and "mould out" all the passions and appetites that now fill the world with shame, war, poverty, and crime, and thus bring about the long talked of millennium. This way, and this way only, can we ever have heaven on earth. This is the mission of Spiritualism. This is why our old marriage system is crumbling to pieces, because it is rotten to the core, with priestly manipulation and orthodox influence. Well may the secular papers ask "is marriage a failure," after reading the court records and criminal calendar. Give us a new relation of the sexes, based on the light that science can give, and we will have little use for the blood of the lamb, and the shadow of the cross, all of which must surely go in the near future.—Carrier Dove.

Facts about Indians.
 The Indian agencies are sixty-one in number.
 The number of houses occupied by Indians is 21,232.
 The estimated number of Indians in Alaska is 30,000.
 The number of Indians living on and cultivating lands is 19,612.
 The total Indian population of the United States is 247,701.
 The number of Indian church members in the United States is 28,663.
 There are ten Indian training schools in different parts of the Union.
 The number of Indians in the United States who wear citizens' dress is 81,521.
 The number of Indians in the United States who can read English is 23,595.
 The number of Indians in the United States who can read Indian language is 10,027.
 About Light.
 If it were possible to rise above the atmosphere which surrounds the earth, we should see nothing but an intense and sharply-defined ball of fire, while everything else would be wrapped in total darkness. There could be no diffusion of light without an atmosphere or some similar medium to act upon; but if the air about us extended to a height of seven hundred miles, the rays of the sun could not penetrate it, and we would be left in darkness. At the depth of seven hundred feet in the ocean the light ceases altogether, one-half of the light being absorbed in passing through seven feet of the purest water.—Hall's Journal of Health.

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Mount Pleasant Park.

Saturday (17th) opened with a conference. Topic: "Is it desirable to have a free platform?" Dr. and A. H. Severance, Mrs. Blunt and Davis, McCarron, Paul, Will C. Hodge and Professor Loveland took part in the discussion, all agreeing that there was no subject which could possibly interest the public that was not germane to Spiritualism. Fact meeting at 3 p. m. Many experiences were related by Dr. Aspinwall and others. Mediums' meeting in the evening, in which Ollie A. Blodgett, Mrs. Hutton, Mrs. Pruden, Mrs. Mott Knight and others participated. Fine tests were given and a number of messages received by independent state writing through the medial powers of Mrs. Knight and Blodgett. Neither of these mediums furnished pencil, while Mrs. Blodgett frequently wrote in all the colors of the rainbow. More than two hundred persons witnessed the demonstrations at this session.

Sunday 9 a. m. Lecture, 10:30 lecture by Professor Loveland. After a beautiful song by Frankie Cole Dr. Severance read a poem entitled "Eternal Justice." Professor Loveland proceeded to speak upon the topic, "The higher moralism demanded by our present state of progress." At 2:30, after an invocation and chant by the choir and poem by Dr. Severance, entitled "Clear the Way," Dr. F. L. H. Willis gave an invocation and poem combined, and proceeded to speak, giving his reasons for being a Spiritualist. He used the argument of design and inferred there must be a designer. Many of his audience coming to the conclusion that he believed in the personality of the Deity. He claimed to be a Spiritualist without prefix, suffix, or affix, and had no use for that peculiar combination known as Christian Spiritualism. He closed with a splendid poem on "What is Life." A joint discussion between Professor Loveland and Dr. Severance was held in the evening.

Monday, 10 a. m., adjourned business meeting of the stock company, and at 3 p. m., conference, in which the views or supposed views of Dr. Willis formed the subject. These discussions carried on in proper spirit are a source of information, as many points are brought out which the speakers failed to touch upon or do not make sufficiently clear to their audience. A very pleasant episode in camp life occurred in the evening at the tent of Elizabeth Harding, treasurer of the association. Her many friends remembering her faithful service as an officer for the past four years and realizing her worth as a friend and true woman, decided to celebrate this her fifty-fourth birthday. After music by Kreyer's band and a song by Frankie Cole and Mrs. Hulser, Dr. Willis, in well chosen words, informed the people of the object of the gathering, and on behalf of the lady's numerous friends and admirers, presented her with an elegant gold watch and chain. Mrs. Harding responded in a neat and feeling speech, and after music by the band the campers wended their various ways, all feeling that it was good to be there.

Tuesday, 10 a. m., conference at which there was a discussion of the God question, participated in by Drs. Davis, Severance, Aspinwall, Professor Loveland, Will C. Hodge, Mr. Roberts, McCarron, Mrs. White, Dham and Virginia C. Rowe. 3 p. m., lecture by Dr. F. L. H. Willis, which was preceded by a splendid poem by his guide, which entirely captivated the audience. The theme of his lecture was Heredity, and was a grand and inspiring effort, one that gave the greatest pleasure to all who were fortunate enough to hear him. Tuesday closed with a public dance in the evening.

Wednesday, conference at 10 a. m. Topic: "To what extent can spirits help us in correcting the abuses and evils that afflict humanity." The discussion was opened by Dr. John W. Arnoup, in an eloquent and logical speech, followed by Mrs. Dahm, Mr. Lieberholt and Professor Loveland. The leading thought expressed was to the effect that too many Spiritualists were depending upon the spirits to do the work and push forward the reforms which mortals alone can accomplish; that this entire dependence upon the spirit is simply a little of the fruit grown upon the orthodox tree and is on a par with trusting everything entirely to Jesus. At 3 p. m. memorial services were held at the grand stand, which was decorated with flowers and evergreens. Services opened with song by Frankie Cole, "Shall we Know Each Other There," reading of poem, "He and She," and address by Professor Loveland. Reading of poem, "Face to Face" and personal experience by Will C. Hodge, after which Frankie Cole sang "All are Waiting Over There." Mrs. Ollie A. Blodgett and "Bright Eyes" then took the platform and gave words of encouragement and cheer, stating that we by no means should be sad or sorrowful, but should look upon the occasion as one of rejoicing. She then proceeded to give cheering messages from our ascended friends and workers. Mrs. Brewster gave a song, after which Dr. Willis, under control, gave a most beautiful poem; subject, Death. The spirit controlling gave an account of their experience while perishing through the change and their reception by friends upon the spirit side. He was followed by Dr. Severance, who talked about birth, misnamed death, and gave several very interesting experiences in connection with her work as a physician and reformer. Dr. Willis stated that he would like to speak a few words on his own account and gave his experiences in witnessing the departure of the spirit from its earthly tenement, as well as valuable instruction in regard to our treatment of those who are about to change worlds. The services closed with a beautiful song, "Isles of the By-and-By" by Dr. J. C. Phillips, the noted psychometrist and healer. Eighteen who were associated with the campers on these grounds one year ago have ascended to the higher life. The last campers' dance was held in the evening, and was one of the most enjoyable affairs of the season.

Thursday, 10 a. m., conference, opened by Moses Harmon, of Valley Falls, Kansas, who gave a short talk on liberty, asserting that the cure for the evils of liberty was more liberty. He was followed by Dr. J. H. Severance on the Comstock law, denouncing the arbitrary power conferred upon that individual, a power that would not have been tolerated even in the war of the rebellion. Jay Chapel spoke upon liberty and the duty of the government to protect the people in their rights regarding free speech and a free press. Mr. Chapel has been faithful in preparing a most excellent report of our daily doings for the local papers. Dr. Willis took for his theme Religion and Ecclesiasticism, asserting that while the churches had plenty of the latter there was more general religion to be found at Lake Pleasant, Ohio, Bay, Mt. Pleasant Park and kindred places than in all the churches in the land. Mr. Lieberholt believed in freedom, but there should be limitations. At 3 p. m. Dr. Willis introduced a large and appreciative audience with personal experiences as a medium. Many were present who for the first time heard an account of the trials and persecutions endured by this gentleman at the hands of the Harvard professors.

Friday at 10 a. m. conference opened by Mrs. White, who spoke upon practical Spiritualism. Mrs. Brewster expressed herself as having a good time, and stated justice for all. Mrs. Niece was of the opinion that woman herself was to blame for not exercising her inherent rights; that so long as she was content to remain in bondage to social customs and ancient traditions there was no hope of a larger freedom. Dr. A. A. Davis followed with a poem for the free spirit, and that we recognize more fully the importance of the rights rendered in developing mediumship. Dr. Arnoup followed with a plea for equal rights, while Dr. Severance advocated a free and candid discussion of all subjects, that in no other way could we arrive at the truth. Mr. Lieberholt took for his theme Love vs. Selfishness, and was followed by Moses Harmon, of Valley Falls, Kansas, who declared that a free discussion was necessary, and that stagnation means death. This was a go-as-you-please conference, and was one of the best during the season.

Saturday, conference at 10 a. m., opening remarks by Vice-President Wilkins, followed by Moses Harmon on "Romanism and organization." Dr. Blunt on the woman question, and was sustained by Mr. Klay, who believed in making these issues practical, and declared that he had decided to his wife her rights in property matters, and that he was anxious to perform the act of justice by such discussions held upon these grounds in previous years. Mrs. White followed, demanding change in present marriage laws, and the substitution of laws which embraced the principle of justice between the sexes. Dr. Severance speaking to the question "Spirituality; what is it?" believed it to be the development of all our faculties, and reason was the highest exponent. Mrs. Brewster believed in the illumination of our faculties by the spirit, and that in this way we are to a great extent being educated. Professor Loveland spoke of the necessity of a local organization as auxiliary to the association, and gave his views in regard to the new birth. At 3 p. m. a meeting was held in the pavilion for the purpose of giving the spirit powers opportunity to express themselves through the various instruments in regard to the work of the association. After singing, Virginia C. Rowe, under influence of Henry C. Wright, made a ringing speech, and pleaded for immediate action in freeing the grounds from debt. In order that there might be one camp ground in the United States where an absolutely free platform might be maintained. He spoke of the effort being made by the National Reform Association, and that being made in the guise of a temperance movement, with the encroaching power of Romanism as a means for the suppression of free thought and a free press, and gave it as his opinion that unless we, as Spiritualists and liberals, were aroused to action, the time was not far distant when Christian bigotry would succeed in destroying the liberties of the people, and that the present conflict must be on the one hand bread and butter for the priesthood, while on the other it was liberty and equal rights for the masses. He deprecated the practice of Spiritualism in allowing children to come under the influence of orthodox Sunday schools, and closed by stating that unless a free platform could be maintained the truths that are awaiting him cannot be told. Professor Loveland, influenced by an ancient spirit, followed in the same line of thought, and gave from the "spirits' standpoint" the effect of greed upon the decimated spirit, declaring that it was worse than that of any other sin with which he, as a spirit, was acquainted with Mrs. Rowe was again influenced by Dr. Scott, who spoke of his experiences as a slave, and declared, as a spirit, he foresaw greater dangers menacing our institutions than ever existed previously, and closed with an eloquent plea for a free platform, a free press and a free people. Mr. Moore, of Mt. Pleasant, took the platform, and in a most interesting manner, taking immediate action, while Ollie A. Blodgett, with "Bright Eyes" as a messenger of the spirit forces, seconded the motion. Messrs. Blodgett and Wheelock were appointed to receive subscriptions and pledges. Seven hundred dollars was pledged upon the spot, which with other subscriptions practically wipes out the debt of the association. Mediums' meeting in the evening with large attendance and fine manifestations through the medial powers of Ollie A. Blodgett and Mrs. Mott Knight, the slate-writing medium.

Sunday, Lecture at 9 a. m., which was well attended, much interest being manifested. 10:30, lecture by Professor Loveland. Topic: "A man's climate of woman." It abounded in telling points; was earnest and logical and was a tribute to the worth of woman everywhere. The speaker was not sparing in denunciation of prevailing ideas and practices as manifested by the so-called laws of creation towards the female race. He prefaced his lecture by reading a poem, "The ideal and the real." At 2:30 the closing lecture was delivered by Dr. Willis on "The laws of spirit control." After the song "In Heaven We Will Know Our Own," the speaker gave a beautiful invocation poem, a. e. which he spoke at length upon Mediumship, declaring that it did not depend either upon moral or intellectual unfoldment, but was a purely physical attribute. He sustained his position by ancient as well as modern authority, and the lack of a common experience in the matter. He cited Bro. Talmadge and others who seek to belittle our faculty and philosophy, and introduced the instrument used by spirit forces and closed with an impromptu poem addressed to the clergy, in which he instituted comparison between the bigots of our time and the Pharisees and hypocrites who denounced Jesus. It was a scathing rebuke of the hypocrisy and phariseism of our time and covered the whole ground. Closing exercises were held at the grand stand at 8 p. m., with short speeches by Professor Loveland, Dr. Severance and poem by Dr. Willis.

At the close of one of the most if not the most successful camp meetings of the Mount Pleasant Valley Association. Successful in point of interest as well as in numbers and financially. The mediums have been well sustained. There have been scores of persons who came to our camp for the first time, some of whom were evidently greatly surprised to find that Spiritualists were not cloven-footed, neither do they wear horns. Many who came for a day or two just to see what we were like, have declared their intention of camping the entire season next year. There is everywhere a growing interest in the facts and philosophy of Spiritualism, and a growing in Mount Pleasant Park, which your scribe predicts will result in the grandest meeting next year ever held by the association. So note it be. J. H.

Believing that all worthy mediums should be sustained and appreciated, I send account of a remarkable test by "Bright Eyes," through the organism of her medium, Mrs. Ollie A. Blodgett, of Davenport, Iowa. Mrs. Blodgett, was exercising her mediumship from the platform at Mt. Pleasant Park, Aug. 4th, when inquiring to me she said, "An old gentleman comes to you and says that he has followed you. He gives the name of Col. B. P. R. O. U. T. Y. What does that spell?" Upon being asked what town he came from she replied, "Wait a moment, he comes from a beautiful young lady who gives me the name of Beitha and she is his daughter and she says Topeka, Kansas." Turning to another party, she commenced describing parties whom she knew and who she again pronounced me saying, "They tell me there is another letter in that man's name and it's M. B. S. P. R. O. U. T. Y. and his daughter Beitha, that's right. Now, I did not know anything concerning the fact in the case, which entirely precluded the theory of mind-reading, that ever-ready solvent of the skeptic. Realizing that this was either a splendid test or a magnificent failure, I forwarded a letter to Mr. B. Baker, Manager of the Kansas News, saying that I had been there three days and was following him. "Col. B. P. R. O. U. T. Y. is a man who has lived in this city for a great many years and who passed over some time ago. I also had a private sitting with the same medium, August 9th, and received remarkable evidence of the presence of spirit forces, who were controlling her for half an hour, giving unmistakable evidence of her identity, also receiving three messages by independent slate-writing during the sitting, which lasted an hour and a half. What new explanation will the skeptic have to offer. We await a reply. WILL C. HODGE.

Lake Pleasant, Mass.

I was extremely gratified on Monday evening last to be present at a large reception party. The couple on whom this honor was conferred, were Mrs. Hutton and Mrs. Dillingham, married on the 17th of August. Hundreds were present and had an enjoyable time; presents of all descriptions were brought in to the happy pair; speeches and pleasant greetings were numerous, and on the whole was a very brilliant affair that will long be remembered by the participants.

On the 21st of August there was a grand reunion of the Craft family in our large dancing pavilion. One of the elder members, who is writing a history of this renowned family, states that they are at least 12,000 in number, and they were very much pleased with the accommodation offered them by the Spiritualists of this place.

Besides the above another big affair took place on our grounds in the shape of a Methodist Society picnic from Burlington, Vt., numbering some 300 people in all. Arrangements for improving the camp grounds, and perhaps extending its limits by additional purchases of land, are already being made. It is well to strike the iron while it is hot, and besides that, there is much to be thought of when in addition to a camp meeting improvements are added to the burdens of the commissioners and trustees. An important improvement will be a new auditorium, and of course a fine one, in a more quiet locality than the present one stands. It is much needed, anyway; for the camp is continually growing and could hardly accommodate the crowd comfortably during the last session. There are now about 230 cottages and about 70 tents on the grounds, making it quite an extensive village already.

Mrs. Mary Knight, of Utica, N. Y., one of the brightest little mediums at our late camp meeting, went from here to speak at an Ohio grove meeting, which was to have taken place on the 29th ult. This lady made many warm friends here by her constant readiness to accommodate, and her volunteer services in all matters appertaining to the cause. She also exerts a cheerful and benign effect on all her surroundings.

Our camp closed on the 1st inst., much to the regret of many who still longed for more of the spiritual. Yours, etc., C. R. BENNETT.

Died.

At the home of her son-in-law, B. F. Henry, in Kirksville, Mo., Aug. 20, 1899, Mrs. Tatiana Allen Bott, aged seventy-two years and eleven months. Deceased was born in Boone county, Kentucky, September 20, 1816, and was united in marriage to Joshua Botts in 1833 in the same county. In 1840, they removed to Hancock county, Illinois, where they resided until the death of Mr. Botts, in 1883. For the past thirteen years she has made her home with her daughter, Belle Henry, coming to Kirksville in 1876. Her remains were taken to St. Marys, Hancock county, Illinois, and placed beside those of her husband. She leaves to mourn the loss of a mother, four daughters and five sons.

Mrs. Botts was sick only a week and knew that the change was coming. She looked forward to the future with a calm and fearless trust that robbed death of its terrors. She bade the weeping friends not to mourn for her, but rather rejoice that she would so soon be free from suffering and at rest.

Her spirit has taken its flight
From a world full of sorrow and care,
And now among angels so bright,
She dwells in a land that is fair.

The influence gentle and sweet,
She shed o'er her neighbors and friends,
Again and again she'll repeat,
As blessings from heaven she sends.

The good that she did while below
A monument is to her worth,
In the soul's summer-land she'll still do
What she can for us mortals on earth.

Then let us so live that at last
We'll meet her in heaven above,
When all of our trials are past,
And we dwell with a God who is love.

ROSALIE BUNKER.

Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era is the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun county, Mich. The following is what Mr. Young says:

For many years I was stricken with a disease of so serious character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart, and kidney disease; but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands, (I was no believer in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent me what he called spiritual magnetized remedies. I commenced to take them, and in a short time I began to improve, and to-day I am as healthy a man as there is in Michigan, and can do as hard a day's work, and I know that Dr. Dobson cured me. I took four months of his treatment; two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me and I attended one of his slate writing seances, which to me, was wonderful. My cure made quite an excitement in our town, and by its means Dr. Dobson has had over one hundred patients here and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, Maquoketa, Iowa, for assistance—the man who saved me from a premature grave. It is through him and his spirit band of doctors that I am alive.

GEORGE YOUNG.

Albion, Calhoun county, Mich.

The foregoing is but one of many similar testimonials furnished Dr. A. B. Dobson, of this city. His disciples number thousands scattered, from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "relief cured," or "greatly benefited." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work during the last few years of his residence in this city. He is warm-hearted and generous with his friends, while with those disposed to deride or oppose his work, he is not afraid to answer a fool according to his folly.

"It is better to die some of 'em say." "Than to be cured in such an irregular way." —Maquoketa (Iowa) Record.

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